CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, SEPTEMBER 27, 1834. NO. 685.—VOL. XIV.—NO. 7.

RELIGIOUS MISCELLANY.

[From the New York Christian Intelligencer.]

THE PRESBYTERIAN CHURCH.

Things have now reached a painful crisis in this great church, and we are looking with the greatest interest, upon the movements of our orthodox brethren within it.

There can be no doubt that they have suffered the season to go by, when they could have taken measures to save the purity and true peace of that church. They have had many a solemn warning; and many an earnest entreaty, urging on them the necessity of employing the prompt and energetic discipline of the church to repel intruders: they have been repeatedly told that 'they must cut off, or be themselves cut off." They had also before their eyes the instructive example of the Synod of Ulster, in Ireland; which, a few years ago, took the necessary steps to purify their church; and actually declared, by a Synodical act, *forty-five ministers*, corrupt in doctrine, to be no longer of their communion.

But these warnings and examples have been suffered to pass by unimproved and unnoticed. Each annual Assembly witnessed a new display of the doctrine of *expediency;* and the consequent sacrifice of truth and purity, to what was chosen to be called *peace measures!* The new school men, embracing persons of the most heterogeneous sentiments, and errors of the day, have been harmonious only in one main point: namely to put down orthodoxy, by repudiating and denouncing those doctrines of their church creeds, which *they had solemnly professed to believe;* and, moreover, very solemnly sworn to preach and defend! This new school was, of course, perfectly willing to make the usual annual sacrifices of *truth* to peace and *expediency!* They had ingeniously contrived to get *the orthodox peace men* to do their work for them. The Jansenists of old, would have called this *Jesuitism*, and would have taken their measures accordingly. But *the peace men*, called it brotherly love, charity, liberality, and peace in the house of God!

At the close of each Assembly, they and *the peace men* united in giving thanks for the harmony and peace that had prevailed. The new school men were certainly *very sincere*, and so were the peace men. But their respective motives were at perfect antipodes with each other. The Synod of Glasgow and Ayr of the established church, in the close of the last century, after acquitting the Rev. Dr M'Gill, of the city of Ayr, who had audaciously and impiously impugned *the divinity of our Lord*, and the truth of the *atonement*, gave solemn thanks for the unanimity, peace and harmony that had prevailed! Of equally good faith were these thanks of the Assembly for the peace and harmony of the Presbyterian church!

The designs of the new, or more correctly speaking, the Pelagian school, were easily penetrated. Their peace and forbearance can be accounted for, only on this principle, that they anticipated the majority, and thence the victory over orthodoxy, in a short time. Hence they could, with the greatest ease, and the best grace in the world, dispossess the orthodox and rightful owners of their theological schools, and their funds: and apply them, in good conscience, and with much fervent devotion to the propagation of Hopkinsian and Pelagian oracles! They were perfectly conscientious; and they followed up the doctrine of Loyola; namely, the end sanctifies the means. These schools were founded; and these funds were established, to propagate Calvinistic Presbyterianism. But as our's—said they, is the only true system under heaven—it is equitable, just, and righteous, to appropriate these conquered funds to a right way, that were unfortunately by weak men, left for a season, to propagate old Calvinism!

Hence the reason, and it has been obvious to all, that nothing can induce the new school to go off, or secede from the Assembly. It is not their policy. It never has been the policy of any error and heresy to do so. Jesuitism does not retreat, nor recede. It stretches out its capacious arms to grasp temporalities and power, in order very conscientiously to extend its system and power. Hence the new school remains in a church whose doctrines and discipline it most heartily detests. And they smile to see the peace men so completely out-generaled, as not only to feel no alarm—but even to do their work for them with a marvellous complacency and fidelity!

And, now the more sensible and faithful see that this unblessed policy has ruined the once fair Presbyterian church. By expediency measures, and the cry of peace, which has been dearer to many than the pure and holy truth of Christ—they have now transferred into the hands of the Arminian and Pelagian school, the interests of the church of their fathers. And every one sees that the heresy, cunning, and Jesuitism, which have thus far triumphed over these good and faithful men, will, in a few years, wrest from them their foremost Theological Seminaries, and all their funds! And these bequests, left by devout Christians, to train up youth in honest and pure principles, will be devoted to extend Pelagianism over the land! And when they have secured those noble buildings, and those funds to their purpose, they will as in duty bound—express their unfeigned gratitude to those members of the General Assembly called *peace men*, by an inscription to this effect, in golden letters, on their gates—*These we achieved by our policy, and by the love of peace of our peace men!*

"A few of the faithful brethren have been awakened to see and appreciate their real danger. And they are now taking the only course that can probably be taken in the present exigence, to save the last citadel from treachery and violence. As for the general interests and prosperity of the Presbyterian church, *as a whole*, it is gone beyond human remedy. The power and dominion have passed into the hands of those who, for the last *twenty-five* years, have been assailing the capitol, under a masked battery, and by undermining and springing mines."

The practices of the best men are more subjec to error than their speculations.—*Joseph Hall.*

THE MORAVIANS—GREENLAND.

——"The small remainder are heathen." The Moravians have occupied Greenland, as a missionary field, 101 years. They celebrated their centennary there on the 19th of January, 1833. The whole number of people (natives) in that field (Greenland) is set down at 6,000—of whom 5,818 are baptized, and submitting to Christian instruction and discipline. "The small remainder, 182, are *heathen*." So says their record. This is very modest. But I doubt whether there he another such a picture, so great a piece of work, on the face of the globe! About *twenty-nine thirtieths* of a nation christianized! "The small remainder are heathen." "Well done, ye good and faithful servants." But they do not ask to enter into the joy of their Lord, till the work is all done—till there be no "remainder."

The Moravians have 42 missionary stations and 214 missionaries—counting their wives, who are always fellow laborers. Their congregations, meaning baptized persons, throughout the world, amount to nearly 45,000 souls—of whom 39,000 are negroes in the West Indies, including those at Surinam. They have interesting missions in South Africa; among the *Cherokees* in Georgia, and the *Delawares* in Canada; and among the *Esquimaux* on the coast of Labrador.

Christ and him crucified, the missionary theme.

It is matter of history, that with all the Christian virtues which incited the Moravians to missionary enterprise, their original theory appears to have been, that barbarians must first be civilized; and their aims were principally directed to that object, until the preaching of the Cross in certain instances had such a wonderful power on the minds of barbarians, that they were encouraged to bend their efforts more especially on the conscience and the heart, by the more frequent exhibition of the death of Christ. It must have been remarked, that all the missionary reports and correspondence of the Moravians are characterized by this feature. They have much to say about the sufferings of Christ. Their whole work, as is proper, seems to be based upon that great historical fact—the Crucifixion and its relations. It seems to constitute the vitality of their enterprise. The whole circle of their influence on missionary ground and over the world, so far as they are known—and certainly they have attracted no small share of public attention—is an atmosphere well charged with this ingredient. This, I think, must ever be spoken to their praise. And I need not say, that no higher praise can be awarded them. In this particular, as also in patience, in their untiring perseverance, and in discipline, they are a pattern of a Christian community and of missionary device and labor. *N. Y. Observer—London Correspondent.*

THE GOSPEL IN ABYSSINIA.

The following is extracted from a more extended account in the New York Observer, of the interesting Missionary labors of Mr Gobat.

Mr Gobat is a pupil of the Missionary Institute at Basle in Switzerland. After finishing his studies, he felt a desire to go and preach the Gospel in Abyssinia. This was a dangerous undertaking. His life would be every day liable to be taken by violence; numerous obstacles were in the way, and no protestant missionary had ever dared to penetrate into this remote country. But these perils did not deter Mr Gobat, who felt himself urgently called by the Lord to preach the word of life to the Abyssinians. Confiding in strength from on high, he went and passed several years in the midst of this people. His piety, his labors, his zeal were attended with the most striking success, showing that God approved the prayers and efforts of his servant. Mr Gobat returned last year to Europe, to plead in behalf of the Abyssinians. He made known the spiritual wants of this people, and the happy results to be expected from the faithful preaching of the gospel among them. The facts related by Mr. Gobat excited the deepest interest among all who heard them, and he is now preparing to go a second time to Abyssinia, with a young wife who consents to accompany him in this barbarous country.

Mr Gobat met with great difficulties in penetrating Abyssinia. The extent of the country, the manners of the people, the want of intercourse, the constant wars which desolate these regions, all seemed to oppose insurmountable obstacles; but his pious perseverance would not allow him to despond, and in 1830 he succeeded in setting foot in Abyssinia. He there found a people bearing the name of Christian, but knowing little more of christianity than the name. "The introduction of christianity into Abyssinia," says Mr Gobat, "dates from the fourth century. Some missionaries sent by the illustrious bishop *Athanasius*, there preached Christ with so much success that the Gospel became at least the dominant religion.—There are no documents to show with what degree of purity and power the Gospel prevailed at first. But for a long time its power has been lost, and now the Gospel is among the Abyssinians a mere form; the word of God is found only in the old Ethiopic language, known to but few even of the priests. The worship of the Virgin and Saints is observed, as well as many other superstitions.

Mr Gobat mentions some traits of character of the Abyssinians, in which we remark the strong influence formerly exerted upon the people by Christianity. Barbarous nations are usually vindictive; the resentment of injuries is kept up for several generations; but the Abyssinians continue to practice the duty of forgiving offences and being reconciled. When a member of a family, for example, is about to leave home, he takes, before going, a great stone and hangs it upon his neck, and goes to every member of the family, and even to the nearest neighbors, begging them, if he has done them any wrong or injury whatever, to forgive him before he leaves them. The Abyssinians are also very hospitable; they take great care of the poor. Children show much respect for the aged. So it is that the christian faith, even when obscured by superstitions and disfigured by human traditions, is still efficacious in correcting the corrupt propensities of our nature! Like the sun which still sheds upon the world rays of light, though hid behind the clouds!

MR GOBAT'S PREACHING.

There is a law in Abyssinia punishing with death any foreigner who shall attempt to teach other doctrines than those of the priests, or cause the Bible to be read in the vulgar tongue. Mr Gobat was aware of it, but he exposed his life voluntarily to preach the gospel in its purity, and under the protection of God he remained safe from the effects of this barbarous law. He resorted to *Gondar*, the capital of the country, and there preached the truths of the Christian religion. The Abyssinians assembled in crowds early in the morning around him, and he held religious conversations with them; then when the house was filled, he read a chapter in the Bible, accompanying it with doctrinal and practical remarks. After this he dismissed the assembly that they might give place to other hearers, and thus he continued to discourse till night, without always having time to take his food. Among his hearers were men who came forty or fifty leagues to hear the word of God, and who took back the New Testament to their villages. Some gave proof that Christ was not announced to them in vain. The priests themselves are almost ready to acknowledge the errors of their church, and to think of a reform. Mr Gobat, after the example of Schwartz and other Missionaries, took some of the native youth to his house to give them more particular instruction.—*N. Y. Observer—Correspondent in France.*

PRESIDENT BABCOCK'S ADDRESS.

We extract with great satisfaction the following paragraphs from the Inaugural Address of Mr Babcock, President of Waterville College, Maine. It affords us much gratification to obtain his authority in aid of the views which we offered last week, concerning the use of creeds in literary institutions. Indeed the whole tenor of these remarks is excellent; and if good men of all communions would unite in expressing such sentiments, the time would come when Christians, laying aside their weapons as partizans of sects, would feel that they composed one great Church and brotherhood, the head of which is Christ.

"The good order, correct deportment and pure principles of our literary institutions are to be secured by moral influence; and this influence, in its immediate application, is expected from their instructers. But, as no stream can rise higher than its fountain, it is certain that the moral influence exerted by teachers will not permanently transcend the limit of its existence in themselves. If this be deficient, that will not be abundant.

To secure these moral requisites in the teacher, I know of nothing, which can be relied on with entire confidence, but the religion of the Bible. Christianity, in its very spirit, diffuses through the heart and life of him who truly embraces it, the most pure and ennobling morality. Though I would not advocate, and do not desire, any thing bearing the character of a religious test, as a qualification for the office of teacher, (from a settled conviction that such tests, on the one hand, tend to hypocrisy, or, on the other, to an undue reliance upon themselves instead of a constant and discreet vigilance of the authorized guardians of our institutions,) still I cannot but regard it as an inestimable advantage, when public teachers derive their principles from the sacred scriptures, and have their hearts and lives conformed to their holy requirements. But the piety most desirable for this office is the farthest possible from the narrow bigotry of inordinate attachment to a sect. That exclusiveness of spirit and feeling, which can see nothing good but within the pale of its own party, is here sadly out of place. Let the teacher enjoy his own individual rights and preferences, and, in the church of his choice, let him enrol his name and faithfully adhere to his convictions; but let him not attempt to confound this church of his choice with the hall of science, the resort of youth promiscuously gathered from a community of different religious names and ordinances. In the interpretation of the scriptures, let him show the good sense to prefer dwelling for the most part on those fundamental principles of all piety and morality, which are at once the most useful and the least questioned. If his opinions be required, on other and controverted topics, let these opinions be given with candor, humility and an entire absence of that dogmatism, which would denounce, as intolerable heresy, a departure from his own views. Above all, let him feel and evince a paramount regard for increasing in those under his influence the love of God and the approximation to his moral image. He that can and does sincerely delight in the increase of true piety and virtue, in whatever form it appears, or by whatever name it is called—who delights in seeing and promoting the increase of love to God and love to our neighbor—and who, while fully believing that without the spirit of Christ we are none of his, remembers that Christ severely rebuked the impertinent zeal of his own followers for hindering those who followed not with them—such an one, I am sure, need not be dreaded for his sectarianism, nor unconstitutionally excluded from the office of instruction in literature and science, even though he be also a teacher of the religion of Christ."

A THEOLOGICAL EDUCATION.

If prejudices have, in a great measure, ceased to exist in our Church, against Theological Seminaries, it is still manifested that their importance is not justly appreciated. Many a young man who has the Ministry in view, thinks he can pursue a private course of instruction which will bring him by a more direct and easy way, and more speedily withal, and fit him for the field which he expects to occupy as well, if not better than he would be, were his preparation made by a diligent application to the routine of studies pursued in a Theological Seminary. The Churches also which he may have visited, and where he has prayed and exhorted, are apt to encourage him in the belief that his services are so immediately wanted, and so absolutely necessary to the stability and extension of the kingdom of Christ, that three or four years devotion to preparatory studies would be upon him worse than wasted. They will tell him of the good which he has already done. They point to eminent and successful Ministers of the Gospel who have never enjoyed what is termed the *advantages* of a Theological Education; and they urge him with an importunity which cannot be satisfied with a denial, to take them as his example—to submit to no unnecessary delay; but to apply at once to the proper Ecclesiastical Judicatory, and be licensed as a Herald of the Cross—as a Teacher in Israel. Under such circumstances it is not at all a subject of wonder that young men ardent in their zeal, and anxious to enter upon the employment to which, in the love and faith of the Gospel, they have consecrated themselves, should forget to inquire whether they are properly equipped for the contest—whether their own minds are sufficiently furnished for the undertaking—whether they are really capable of feeding the flock of Christ "with knowledge and understanding"—or whether the prospect of ultimate success would not be far better, were they to commence their arduous duties a little later in life, with more experience, with more firmness of constitution, and with a more thorough and ample preparation.

It is, we believe, a fact, that generally speaking, those Ministers who have entered upon the duties of their office at or near the age of thirty, have preached more years, performed more labor, and been more successful than the same number who have, at an earlier age, undertaken to perform the full and responsible duties of their high vocation. If this be so—and we think it can be established by a fair induction of particular cases—it goes far towards fixing the period at which the work of the Ministry should ordinarily be commenced. It seems to be an indication of Providence directing young men not to run too early to their work, and not commence it without due preparation. Give to a young man who has had but slight Theological advantages, a large congregation interspersed with many intelligent individuals, and make it his duty to preach twice or three times on the Sabbath, and frequently in the course of the week, subject also to sudden and occasional calls; and this in addition to his other pastoral duties; and if he does not dwindle away in the public estimation—if he retains his popularity—if his health is not impaired, and his spirits do not sink, he must have an uncommonly active mind, an uncommonly vigorous constitution, and he must give uncommon diligence to reading, to meditation and to prayer. Such an instance rarely, very rarely occurs.

Let those who question the advantages of a thorough Theological Education, bear in mind another fact. The most adroit and skilful opponents in the garb of Christian Teachers, which our Ministers have to encounter, have themselves been thoroughly drilled for the contest. They know the ground which we occupy, the position which we have taken—the means of defence and of assault which are in our power—and if they meet in us only a weak and unarmed adversary, their triumph, in the view of the people, is complete, and we shall be driven discomfited from our position upon "the pillar and ground of the truth." The case would be different had we the entire occupancy of the field. But every inch of ground is disputed. Every doctrine which we regard as essential, is the subject of controversy, and every species of subtlety and sophistry, of eloquence and of art is employed by our opponents to subvert that faith in which we stand, and which is built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone. Hence the importance of a thorough Theological Education. *

In a Seminary there are advantages which private instruction cannot confer. Each Professor has his own department of instruction to which he devotes himself with enthusiastic ardor, and he thus becomes better qualified for imparting information to the class or classes under his care. Each student is stimulated by the example of the rest; and by interchanging with each other their views, each receives, and each confers a benefit. Books of reference are numerous, which they can consult upon the topics under consideration. And the habit is acquired of thinking accurately, and of writing accurately, with order, and with system. Many minor defects are pointed out with freedom—many errors, apparently trivial both in manner and in matter, are corrected. And a substantial foundation is laid for future improvement. With the knowledge acquired by a diligent attendance upon the whole course of instruction in a Theological Seminary the young Minister goes forth to his labors under the full impression that he is yet but a learner—that he is yet but a strippling in Israel; and he feels that to be successful in the Vineyard of Christ, he must cultivate his own vineyard, and add fresh acquisitions daily to the attainments which he has already made.

If these things be so, it follows that those friends of the Church who have contributed towards the endowment of a Theological Seminary in our own State, have acted wisely. Let this Institution be fostered and encouraged and it will send out more and abler Ministers of the New Testament than have ever broken the Bread of Life to our Churches—send such Ministers as the exigencies of the times demand. We would therefore commend this "School of the Prophets" once more to the benevolence and prayers of all our Churches, and to the blessing of God.—*Charleston Observer.*

* Quere—What sect is alluded to in this paragraph, compounded of compliment and rebuke?

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FACTS RELATING TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

NO. II.

Among the Articles of the Church of England are the following:

Article "III. As Christ died for us and was buried; so it is believed that he went down into hell."

Article "VIII. The three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed."

Though it is required of all the clergy of the Church of England to subscribe or profess to believe all the Thirty Nine Articles, yet it may be doubted whether there is one in a hundred of them at the present day who can honestly say that he believes all the Articles, or even the two which have now been quoted. At the time when the articles were formed it might be a common belief of that church and its clergy, "that Christ went down into hell." But since that period, it is believed, that the learned have generally become convinced that the Article was founded on a misinterpretation of the meaning of the word *hades*, as used in the New Testament, and translated *hell*. In Acts ii. 27, we find the Apostle Peter quoting a passage from the 16th Psalm, and applying it to Christ, which is thus translated—"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." But modern inquiries have shown that the word here translated "hell" should have been translated *grave* or *state of the dead*. So clear has this been made, that it may be questioned whether there are ten learned men among all the clergy of the Church of England who believe that Christ "went down to hell," in the sense that this word is now commonly understood, or was understood by the compilers of the Thirty Nine Articles. Though King Charles required that "all further curious search be laid aside" respecting these articles, his mandate has been disregarded, and inquiries have produced a general conviction among the learned that the Article under consideration is not true. Still the Article is retained, and all who are admitted to the clerical office in the Church of England have to subscribe it, and profess their assent to what they probably do not believe.

The other article which has now been quoted mentions "three creeds" which it asserts "ought thoroughly to be received and believed." What is called "Athanasius's creed" is one of the three. This creed I regard as objectionable not merely because it asserts three distinct persons to be God, but because the creed implies palpable contradictions. It indeed asserts that each of three distinct, coequal persons "is God," "yet there are not three Gods, but one God." In showing that the Father, the Son, and the Holy Ghost are equal and alike, it is said, "such as the Father is, such is the Son; and such is the Holy Ghost." Yet after this we are expressly told that "the Father is made of none, neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and the Son—neither made, nor created, nor begotten, but *proceeding*. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts."

According to this creed there are three different persons, each of whom, as a distinct person, "is God." We have then one God who was "*unbegotten*"—one God who was "*begotten*" and one God who *proceeds* from the other two. Now let these several *ones* be added together, and we may see that the creed clearly assigns us three Gods, which are distinct from each other as Abraham, Isaac, and the servant who was sent to obtain a wife for Isaac. In both cases there is represented a father, a son, and a third person "proceeding," from the father and son; but "not begotten" of either. If each of three persons so distinct is God, is it not certain that we have three Gods as distinct as the three persons? Common sense says yes, unless the term God is in this case used as a noun of plural import, as that of *committee*, *family*, or *triumvirate*. Even on this hypothesis it would be neither natural nor correct to say of either of the persons, he is "the *only* living and true God, "while it is supposed to require him and two other persons to constitute *one God*.

It may also be observed that according to the Creed we have one God who became incarnate—who "is both God and man," and who suffered and died on the cross; and we have two more Gods who did not become incarnate, who are not "both God and man," and who did not suffer and die on the cross. How is it possible that persons so distinct—or distinct in so many and so important respects, could be the same Being or the same God? Yet after confidently asserting this mass of self contradictory propositions, the creed goes on to say—"which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." This was probably added to deter men from doubts and inquiry; and I cannot doubt that thousands have been thus deterred. Yet there have been different clergymen of the Church of England who have ventured to give explanations of the doctrine. These explanations have not only been very different, but some of them have been flatly contradictory to others. While some have explained the three supposed persons to be three agents as distinct as any three men; others have represented the three persons to mean no more than three attributes, three offices, or three relations of the same Being. All these latter explanations are Unitarianism under a Trinitarian cloak. As an apology for the adoption of such articles by the clergy of the Church of England in the time of Queen Elizabeth, it may be truly said, that this church had then but recently begun to emerge from the darkness of popery as popery then was. It seems to me far less strange that the articles were then that adopted, than that they should have been retained for nearly three centuries, notwithstanding all the advances which have been made in England in regard to biblical knowledge and criticism. To account for the latter circumstance we have to take into view the following facts:—That children will receive as true what they are told is true and essential; that the children of the Church of England have for a long time been educated to believe that the thirty-nine Articles are not only true but of vast importance,—and that a disbelief of them would endanger their eternal welfare; that professing a belief in these articles is the highway to preferment in this church; that avowing a dissent from the articles not only precludes from the honor and emoluments of that church, but exposes to reproach and many disadvantages. Hence young men, who are educated for the ministry, are under constant temptation to forbear thorough inquiry respecting the truth or correctness of the established articles of faith, or to devise some way in which they may give their assent to articles of faith which they neither understand nor believe. How imminent must be the dangers to which multitudes have been exposed by the thirty-nine Articles of the Church of England! And how certain it is that these articles must have greatly retarded the progress of light in that country! I have not a doubt that hundreds of the clergy of the church of England would rejoice to see the two Articles obliterated, on which I have now remarked, if this could be done without endangering the whole establishment. W.

The following Report, full of simplicity and fidelity in its details, we are confident will interest the feelings of all who desire the improvement of the degraded portion of our population. We received it too late for insertion last week.

FOR THE CHRISTIAN REGISTER.

BROAD STREET INFANT SCHOOL. REPORT.

It is now one year since my labors commenced in this School; and during this time, the trials and anxieties which have occurred, have been various. If there is cause for anxiety in any thing on earth, it is in the formation of character; and when we consider, that that character is to stand forever, it assumes a magnitude which cannot be slightly overlooked.

The soil upon which our seed has been cast, is hard, and overgrown with weeds, poisonous weeds, and they have been rooted out, (in some humble degree we hope,) in order to make room for the good seed; and that seed has sprung up and borne fruit in a good degree, and beyond our expectations.

Many of the dear children who have received the benefits of the school, are of superior minds and intellects; and bid fair, (if rightly educated in after years,) to become ornaments in society and blessings to the world. Though dirty and covered with all that is revolting to refinement, they make the proverb true, *very true*,

"The mind 's the standard of the man."

The influence is not small which they exert over their parents, by means of the instructions they receive at the school. The hymns they learn and the texts they repeat, cannot fail to impress upon the minds of the parents the importance of the truths they severally inculcate. The instances are numerous, in which the parents come to the school, and say as a mother did a few days ago: "O sure ma'am! those are beautiful fine songs you be's learning the children; for little Jemmy wakes in the night and sings them. Indeed Miss you never saw the like of it, and his father has often to be stilling him."

The parents of the children are proverbially intemperate; and did the mischief *end here*, it would be comparatively small. But it is not so. Our hearts have been pained to witness the minds of these children *stupified with rum*. They are habituated to it from infancy. About a month since on entering the school one morning, I found L. D. an amiable little boy, standing at the door, crying most violently. On my asking the cause of his sorrow, he answered, "My mother would 'nt give me any breakfast." Supposing it was some excuse of the child's, I bid him go to his seat. He still however, continued to cry. I called him to me, but soon found that he was inflamed with *liquor*. I questioned him about it, and he said, "the folks at home *would make him drink it*. "I told them (said he,) that I did 'nt want it, but they makes me drink it." These cases are not rare, by any means, and we make it a special subject of conversation, almost every day, in order to show them the dreadful consequences of this soul-destroying poison. They are always ready to converse about it, and each one can detail to you the scenes acted in his or her yard, garret, or cellar during the last night: the actors having been called upon the stage by *alcoholic liquors*. It is shocking to every feeling of the human soul, to consider what scenes they are habituated to witness.

One of the little boys said to me the other day, "My father used to drink rum, but he don't drink any *now*, and I 'm glad, *proper glad*."

Another said, "A man in my house give me some rum to drink, and I told him it was wicked to drink rum; I told him I did 'nt want it, and run away; I told him God would 'nt love him if he drinked rum."

Their attachment to the school is very great. A mother came to me a short time since, and said, "This child is 'nt fit to come to school, he 's too sick; but dear knows I could 'nt keep him from school, he would come. He cried, and cried, till he made himself jist sick, and so I brought him." He was about two years of age, and has now gone to that rest where sickness and crying can never come.

It is very delightful to witness the improvement of the children in kindness toward each other. Many of those who on entering the school were exceedingly turbulent, and seemed as if it were impossible for them to live, without beating, pinching, scratching, or pulling the hair of some of the children, are now the *reverse* of this, and seem only anxious to be kind and assist those who are in trouble. Of this character was T. H. on entering the school. Reared in a most miserable hovel, unfit to be the dwelling place of human beings, hearing and seeing all that is revolting to decency and morality, (not to say religion,) he came to us filled with the worst passions of human nature.

But he has been brought to feel that it is sinful to indulge in these, and kindness and persuasion are bringing him to be a docile and most amiable child.

Constant visiting among the parents, is indispensable to the success of the school. It is in this way that we learn how the children have been treated at home, which is very important to the right management of them at school. Not long since a woman came to the school begging us to take some children of a neighbor of her's, who she said, had been afflicted by the loss of her husband,and had three small children; adding, "O sure ma 'am you 'd pity the poor crater, for one of them has fits." Feeling anxious to relieve the poor woman, I inquired the cause of them. "O indeed, replied the woman, any thing at all that be's crossing him, he 'll be taking a fit at, or if he don 't have jist what he likes he 'll be taking the greatest fit, ever you 'd be seeing." The conversation led us to see the manner he had been dealt with, or governed, (if government it may be called,) and we begged of her to send the child, adding at the same time, we had cured many children that had had fits of that description. The child came the next day, and sure enough it had fits; but not being able to come at what he wanted by "having fits" and screaming, it has become quite gentle.

Swearing is by no means the *least evil* we have to combat. We have had children that were scarcely able to go alone, swear most dreadfully. It seems far more easy for some of them to use an *oath*, than to speak in any other way. Hearing it constantly in the street and at home from their parents, it is no wonder that they become adepts in it, as soon as they can speak.

The progress of the school has been much retarded, by not having rooms convenient for the children to remain in the school at noon. This difficulty, we are happy to state, has recently been removed.

They are under the most pernicious influence while out of the school, as their play-ground is the street; and their parents glad to be rid of them, care little where they go, if they are not troubled with them. Our average number of scholars, is ninety.

Notwithstanding the difficulties we have to encounter, we feel encouraged to hope in the sure word of promise, that "in due season we shall reap if we faint not." Though the seed may long be buried in the earth, it will spring up and bear fruit, which shall redound to the glory of his name, who has all hearts in his hand, and can "turn them, even as the rivers of water are turned." We believe he will turn them to himself, for he has promised all things to those who *believe*.

The generation now rising up, will be wiser and better than their fathers, if rightly educated; and as Infant Schools are the *corner stones* of good education, may we not hope, that these children will be blessed of that compassionate one, who when on earth, took little children in his arms, and said, "Of such is the kingdom of heaven."

Yours with respect,

MARTHA V. BALL, *Inst.*

Boston, June 4th, 1834.

FOR THE CHRISTIAN REGISTER.

FACTS WELL WORTHY OF SERIOUS ATTENTION.

MR EDITOR—In a late number of the mercantile Journal, published in this city, a correspondent has stated that there are in Boston more than ten thousand persons, over the age of fourteen, who do not attend worship at any place. Ought not such a fact to cause alarm? Ten thousand persons without religious instruction! and that too, in Boston, where thousands and millions of dollars are raised to send the gospel to the heathen. Shall we sit idle and do nothing to remedy this evil? Shall these thousands continue to be deprived of the invaluable blessings and advantages of social and religious worship? We are ready at all times to raise funds to erect prisons and institutions to *punish* vice, —and should we not be equally as ready to give countenance and support to institutions devoted to *suppress* and *prevent* vice? Now, I think, all religious men will agree, that the preaching of the gospel does more to prevent vice and alleviate the miseries of the world, than all things else, in themselves considered. The Gospel is the foundation of all benevolent institutions, civil and religious; and consequently, I look upon the ministry of the gospel where it is exerted in all its holy and purifying influences, to be what in truth it is, "the power of God to salvation"; "making wise the simple", and turning the vain and vicious to sobriety and holiness. Now let this gospel be preached to the poor; let the lanes, highways and hedges of our city be searched, and call out the lame, the halt and the blind, and give them the word of life; and see if the gospel is an unmeaning tale. Happily, for one, I can attest to its efficacy. I have, alone and unaided, travelled and labored among the poor, and learnt their wants and their manner of thinking, and find a great majority are willing and desirous to attend worship, but their poverty is such, they cannot attend at our Liberal churches; and as they cannot subscribe or assent to the popular theology of the day, they wholly neglect religious worship on the Sabbath. Now, I ask of my Liberal friends if such things ought to be? If not, would it not be conducive to the general good to erect free houses of worship, as suggested by a correspondent of the Journal? Let your readers seriously consider this subject.

A POOR LAYMAN.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir—The copy from which Mr Furness's Charge at the ordination of Mr Elliot was printed in the Register of the 13th inst. was a rough draught, which by mistake was left here on his return to Philadelphia, and was sent to you without his knowledge. The charge *which he delivered* was in many of the sentences different from that which has been laid before your readers, and therefore, it seems to be but an act of justice to reprint it in its proper state. I am enabled by Mr Furness to furnish you with a correct copy. G.

CHARGE,

DELIVERED AT THE ORDINATION OF REV. WM. G. ELLIOT. BY W. H. FURNESS.

And now, my brother, as in the presence of the great Head of the Church, we counsel you to consider how solemn is the service upon which you enter. Upon this occasion—by these solemnities, you give yourself to the greatest of all human labors—to the promotion of the highest interests of Heaven and Earth. You now present yourself before God and your fellow-men as a minister and witness of truth—truth of the highest kind and of transcendent importance, from eternity to eternity, full of grace and glory.

It is in vain, utterly in vain, that we attempt this ministry, moved by ordinary considerations. To discharge it worthily—to escape the intolerable sense of unfaithfulness, the mind must be lifted up and inspired by a great purpose—a far higher and mightier principle of life and action than things visible and temporal can supply. Religious truth is of infinite value, and must be sought and served with an infinite love —with a boundless affection. To honor it merely for its finite uses—for the outward advantages, however numerous and extensive, of which it has been or may be productive, is to manifest the very lowest sense of its worth. A delight must be felt in its bare possession, which we should account blessedness enough, even though we and the truth we love be despised and rejected of men, and poverty and shame and disappointment be our lot. Most earnestly and solemnly do we charge you, therefore, not for your ease—not for your reputation —not for your life—not for any limited sum of good that you may do yourself or others, but for the truth's own blessed and infinite sake, preach the truth. Count it all honor and joy beyond all the gifts of birth and fortune and genius, the height of your ambition—the end and glory of your being—to reveal truth in your doctrine and your life, not because it is respectable or profitable, but because it has a value which no human language can describe, and no finite understanding can measure—a beauty unearthly and altogether divine. No eye hath seen it, nor ear heard, nor heart imagined. Study and meditate and pray to catch something of that more than kingly feeling which inspired our great Master when he said, 'For this end was I born and for this cause came I into the world, to bear witness to the truth.'

I am the more earnest, my brother, in urging you to aim at the love of truth in itself and for its own sake, because there is much at the present day that wars against this divine principle, the very life of God in the soul of man. There is a strong and wide disposition to make opinion the supreme law, and utility the universal standard of truth. Every thing is rejected or questioned that does not at once and manifestly bear upon the practical purposes of life; and individuals shrink from thinking, speaking and acting without the encouragement of multitudes, the sanction of the little circle to which they chance to belong, and which they dignify with the imposing name of the world. It is of the utmost importance that he who enters the high service of Religion should guard his mind against these tendencies. In all the departments of human action they have ever been the great lights—the revealers of truth, the benefactors of our race, whose spring of exertion was unconnected with human opinion, or any worldly interest or use whatever; who sought their respective objects, whether in art or science, out of a pure and unmixed love, an unbounded enthusiasm for those objects regarded in themselves, and who in this one high and joyous feeling found a great reward, and knew nothing and desired nothing better, deeming it a compensation, yes, and a glorious overpayment for the indifference and sneers and opposition of a selfish world. Such must be the spirit of the Ministers of Religion, or their labor is nought. The importance of deliberation in the search after truth, and of prudence and a wise regard to the spiritual condition of others in its exposition, is not to be questioned. But on this the despotic midday of opinion, there is little danger that either of these will be neglected. The danger is in quite an opposite direction. And I beg you, beware, my brother, that in conformity to the ways of the time you do not study and serve Religion too much in its temporal aspects and relations, to the neglect of its infinite nature, its heavenly and divine character, in the contemplation of which the spirit of man can alone find an enduring strength, an unutterable reward. Consult times and circumstances you may and must. But make up your mind once for all, that no substantial service is to be done for the cause of religious truth without opposition,—that if you would be a follower of the true teachers and guides of men, you must drink of the cup which they drank of, and be baptized with the baptism which they were baptized with. He can have little of the spirit of those who felt that if any thing is to be achieved much must be endured,—I wonder what he imagines there is to be done, who expects to find a way of doing it in which he shall not encounter ignorance, prejudice and passion, many and various difficulties from without.

It is not by our entreaties however earnest, —our adjurations however solemn, that the pure love of truth can be awakened within you. It obeys not the mere bidding of mortal man. But we believe that you have it already. Quench not the spirit. Let it be kindled into an unextinguishable fire by constant and earnest communion with truth in the manifold revelations of Nature, Providence and Society, and especially in the great Revelation of the New Testament. Make him whose servant you now are your constant model. Strive to see him as he is in truth, and the truth as it is in him. As you are brought into sympathy with him, your heart shall burn within you with that divine love of which I speak, even as it was with those who conversed with him face to face on earth. What is it, my friend and brother, but the Spirit of God, the Holy Spirit, the Comforter, that Jesus promised to his disciples and which cometh down from Heaven. Once enthroned within you, it will lead you into the way of all truth, quickening all the powers of your understanding, touching your lips with hallowed fire, and opening all the inmost springs of your being, whence shall flow "rivers of living water."

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 27, 1834.

NEW HAVEN DIVINITY.

In the "Statement of the Professors in the Theological Department of Yale College, which we published last week, it was said that the member of the Corporation, who, "in a Report on the public examination of the Students in that Department, stated that in his view a departure had taken place from the articles of faith upon which the department was founded, —acted under misapprehensions which are now removed." The manner in which they were removed, is in another part of the Statement very fairly described, and the Professors say every thing that they are bound to say. But still the matter is open to comment like that which we made in the following editorial observations.

What was it that removed the "misapprehensions" of that member? Not a belief that the Dwight Professor was orthodox according to the "Platform." There is no evidence that he was persuaded of this. His words are—"On the ground of explanations, given by the corporation, of what subscriptions to the Articles of Faith the laws of the College require, no charges are preferred against the Didactic Professor." It was therefore the latitude which the laws of the College allowed to the manner of assenting to the creed and to the understanding of it, that brought him to the cold withdrawal of the "Report which he laid before the corporation." If it were not so, we should think that some kind word would have escaped him, some gentle lenitive, to assuage the pain of which he was the cause or the occasion.

After our paper had gone to press, we met with the following communication from the member of the corporation who has such a vigilant eye toward the College, published in the Connecticut Observer, and addressed to the Editor of that Journal. Those of our readers who have taken an interest in what we have already published upon the subject, will be curious to see what "the member of the corporation" has to say further upon it.

Mr Hooker,—In looking over the last number of the Observer, I noticed a document, under the signature of the Theological Professors of Yale College, and purporting to be written with a design to correct the public misapprehension in regard to their orthodoxy. It is not my object in this communication, to make any critical remarks upon the document; but there is one particular therein stated, to which as a simple matter of fact, I would wish to give a little more elucidation.

The document says, 'at the late commencement, a member of the Corporation, (acting under misapprehensions which are now removed,) stated, in a report on the public examination of the students in the Theological Department, that in his view a departure had taken place from the articles of faith upon which the Department was founded.' It further states that after some attention paid to the subject, 'a vote was passed, that the author of the report be requested to inform this board, whether he intends to prepare charges against Dr Taylor, as contained in the report; or whether he voluntarily withdraws his report, and is satisfied that there is no foundation for those charges, or for any other, going to disqualify him for his place as Professor of Didactic Theology. Whereupon the author of the report presented an instrument under his hand as follows:

'I withdraw the Report which I laid before the Corporation, and would further state, that on the ground of explanation, given by the Corporation of what subscriptions to Articles of Faith the laws of the College require, no charges are preferred against the Didactic Professor.'

Now, sir, the correctness of the above statement, as far as it goes, and perhaps it goes as far as the Rev. Gentleman had been informed on the subject, is not disputed. It is true, that such a report was made on the public examination of the Theological Department. It is true that after attention paid to the subject, some facts before unknown to the author of the report being developed, several misapprehensions were removed. And it is also true, that the report was withdrawn in the exact words as has been related. But the misapprehension under which the reporter had labored, was, that, some how or other, he had fallen into the belief as many others have done,that the ancient Formula of Faith, on which Yale College was founded, is still the Formula, to which the laws of the College require a subscription from all its Theological Professors. He had also supposed it to have been the fact, as he still thinks it ought to be, that when an assent was given to the Articles of the Platform, it was the Platform itself which was intended, and not some other instrument compiled to accommodate the sentiments of the individual subscribing and which might be adopted, by any meeting of the Corporation, upon any emergency.

When, therefore, the fact was ascertained, that whilst a formal assent is given to the Old Articles of Faith, other written forms are admitted as a substituted explanation;—and when it was found that there had been so many variations from the ancient platform, that it began to be a matter of dubiety, at least with some of the members of the Corporation, whether any deference ought to be paid to it or not; the reporter without any regard to the intrinsic value of the subjects referred to in his report, immediately withdrew it; presuming that before the Corporation will be in a capacity to act on any such subject, or before any charge of error can ever with propriety be brought, or sustained, they will be under the necessity of settling a question of a graver import; whether the College has indeed an established Confession of Faith; or whether the only standard be the opinions of the individuals who compose the Corporation; an honorable body, yet one that is continually changing, and whose religious sentiments cannot, even for a single year, be anticipated.

The Member of Corporation who withdrew his Report.

P. S.—This communication would not have been made, had not the propriety, if not the necessity of it, been evinced, by the document already before the public; in which, the most important facts here stated, are fully substantiated.

Still farther to gratify the curiosity of our readers, we select a few sentences from the comments of the "Presbyterian," a Journal thoroughly Calvinistic, upon the "Statement" of the Theological Professors at New Haven. It will be seen in what gentle terms those who hold in common the "doctrines of the Reformation," can address each other.

We would present prominently to the view of our readers the important fact, that while these professors [New Haven] repudiate the doctrines of the Reformation as held and expressed by the Reformers themselves, they seem nevertheless anxious, that the public should believe that their peculiar views involve no primary or essential departures from the doctrine of the Reformation. The distinction under which they attempt to reconcile the contradiction is too flimsy to deceive the discriminating reader. A fact, such as the Fall of man, is stated in general and indefinite terms, and this is styled a doctrine of the Reformation; but the full statement of that fact in the explicit language of the Reformers themselves, is represented as the mere philosophy of the Reformers which we may safely reject, without at all departing from the faith of our fathers. Who cannot perceive the artifice of this distinction? Who cannot perceive that the doctrines of the Reformers, as stated by themselves and stated by the new lights, are totally different things? Retaining the same terms proves no identity, especially when different significations are given to the terms. We will illustrate this point by a familiar example. Christ is the Saviour of men; this is a general proposition. The Trinitarian and the Unitarian alike adopt it as containing a cardinal doctrine. The only difference between them consists in their mode of explaining the fact, or what the New Haven professors would style, the philosophy of the fact. The Trinitarian incorporates into his statement the divinity and atonement of Christ. The Unitarian excludes both these, and yet they agree in the general proposition. We see not why the Unitarians should be decried for their philosophy, and excluded from our communion, when the use of the same principle is allowed to the new light divines, to be applied to any doctrine they please.

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Dr Dana wrote strongly in refutation of Dr Taylor's scheme; the Christian Spectator, which is under the management of Dr Taylor, undertook to prove that both of the Drs. precisely agreed in sentiment. Thus it is that these men systematically abuse the common sense of the public. They agree and disagree with the same person or doctrine, just as it may suit their convenience.

In what manner these Rev. professors, maintaining the views they do, have managed to adopt the *Platform* as a pre-requisite to office, is most ingeniously explained in this Statement. All acquainted with the doctrines of the *Saybrook Platform*, know that they are diametrically opposed to those now taught in the New Haven School, and yet the teachers of the latter have given their subscription to the former. They feel conscious of the inconsistency, and how do they justify it? They subscribed it "for substance of doctrine!" In what this *substance* consists, what is its quality or magnitude, we are not told. Every one is left to define it according to his fancy. The substance may be one doctrine in twenty; or the half parts of half a dozen doctrines, or any thing else which may suit the convenience of aspirants to the theological chair. The divinity professor at Cambridge may pass to New Haven, without encountering any impassable barrier in the Saybrook Platform; indeed, any one can adopt any thing by the introduction of a clause so accommodating.—Turk, Jew, Pagan and Christian, can find in this a basis of union. The *Cumberland Presbyterian*, which is seriously broaching a plan for the speedy and harmonious union of Christian sects, may as well extend its views, and unite the world upon this beautiful principle of a *substance of doctrine*. This facile plan of encountering and overcoming difficulty in a *conscientious* way, is by no means new; it is as old as heresy, and it is that *other way* by which strangers enter into the fold, instead of coming in by the door.

THE REPORT

OF THE VISITING COMMITTEE OF THE WESLEYAN ACADEMY AT WILBRAHAM, MASS., 1834.

We shall from time to time furnish information of what is doing by different denominations of Christians for the cause of education, particularly with reference to the ministry. It is a common cause. We should not suffer ourselves to look upon the efforts made by other sects with jealousy, but only for the sake of emulation, within the bounds and accompanied by all the checks which Christianity prescribes.

A little more than nine years ago, say the Committee, the foundations of this flourishing seminary were laid by the friends of science and religion, with trembling hands; for it was an experiment, which had never before been made in this vicinity of Methodism, and it was made in view of many discouraging circumstances, which rendered its future prospects doubtful. But the same Providence, which mysteriously blasted the efforts of the earlier Methodists to establish schools of science under the protection of the Church, has eminently smiled upon this institution from its very commencement. From year to year it has continued to enlarge its privileges, multiplied its departments of science, the number of its students has increased, until now it enjoys a share of popular favor and confidence not surpassed by any institution of the kind in the New England States. During the past term about 200 pupils have enjoyed the privileges of this seminary, of whom about 175 were present at the examination. The offices of instruction have been sustained by Rev. J. Foster, A. M., Principal; Mr S. S. Stocking, Rev. B. J. Diefendorf, A. B., Mr Wm. G. Mitchell, and Rev. M. Raymond, Instructors; and Miss Catherine Hyde, Preceptress. The present occasion was made one of peculiar, and to many, of painful interest, by the resignation of the Principal, Rev. J. Foster, A. M. He has accepted an invitation to preside over a seminary recently established in Tuscaloosa, Alabama, and he leaves an institution, which, for a few years past, has, under his care, been conducted by the blessing of God to a highly improved state, to enter upon a new and perhaps wider field of usefulness.

This is only an extract from the "Report" which is contained in "Zion's Herald." The committee speak in terms of high approbation of the state of the academy. Its object is not only to give a thorough English Education, but also to prepare candidates for College. The College of the Methodist denomination at Middletown, Ct. has been in operation a number of years; but there is not in connection with it, or in any part of New England an Institution, expressly for theological education. We understand that this is a subject which is now engaging the attention of that demonination.

NEW CLASSICAL SCHOOL.

The "Prospectus" of Messrs. Cushing and Cleveland, which we here present, has just been received, and also the "little work" referred to, entitled "Remarks on the Classical Education of Boys." We should have no fear of vouching for the entire competency of those gentlemen for what they propose,if our opinion were asked, and we have no doubt that they will prosecute their undertaking successfully.

The Subscribers propose to commence in Boston, on the first of October next, a School for the Classical Education of Boys.

The course of Studies will be such as to prepare Boys for College, and at the same time to lay the foundation of a thorough English Education, and a knowledge of Classical English Literature.

The study of the Latin and Greek Languages will be aided by Lectures on Classic History, Antiquities, and Mythology.

The Elements of Music and Drawing will be included in the course.

It will be a principal object, not merely to communicate instruction, and still less to require the simple performance of certain tasks, but to form correct habits of study and mental exercise, and to give the pupils ability and disposition to acquire knowledge for themselves; as this is considered the most important prepartion for life, which a literary education can furnish.

For their general views on the subject of Classical Education, the subscribers beg leave to refer to a little work, lately published, entitled "Remarks on the Classical Education of Boys."

Terms $150 per annum.

HENRY R. CLEVELAND.
EDMUND L. CUSHING.

September 9th, 1834.

N. B. Applications to be made to HENRY R. CLEVELAND, at the University in Cambridge.

We understand that Mr Cleveland is the author of the work entitled "Remarks on the Classical Education of Boys." We trust that no offence is committed by this annunciation, for we should not make it if we did not approve of the book. Its contents are such that the author cannot be unwilling to acknowledge it as his, especially in the present case, when he is preparing to carry into effect the plan of education therein proposed and explained.

The "Remarks" extend in some degree to the whole subject of education, moral, physical and intellectual, not in the way of a treatise, but of an essay showing some of the prominent defects in the existing plans of classical education, and presenting such remedies and methods of nurture as seem fitted to produce a healthy state of discipline and instruction.

The author's objections to the present modes of classical education are, that much time is wasted, that the processes are painful both to the teacher and the pupils, that the usual state of feeling in this relation is not so affectionate as it might be, that the plan of study is too narrow, that the instructer undertakes to teach too many children, and that the discipline accordingly requires laws so severe, as to deprive education of its parental character. These are not, in the author's opinion, necessary evils, such as cannot be removed.

Instead of the present tedious process of teaching and learning the Latin language, for example, he would throw aside the Grammar and Dictionary, and commence with single words and the simplest phrases, to be pronounced by the boy and to be explained to him, thus approaching to the method in which the child learns to speak his own language. In this way it is supposed, the pupil will sooner acquire a treasure of words, and the true idioms of the language, and by the process of induction always going on will, as it were instinctively, come to understand the construction of sentences more speedily and more thoroughly than in the common mode of instruction. We give this as an example. And in general the system here proposed is one in which great use is made of oral instruction and familiar lectures. To make this mode efficient, it is admitted that the number of pupils should be very small, and the government mild.

"Corporal punishment," says the author of the 'Remarks,' "a relic of the dark ages, is now in such general disrepute that I need not stop to pass censure upon it; I trust it is forever banished from our schools. In general, I wish that the artificial system of discipline, prevailing in schools, could be abolished; and the best step toward this is for teachers to become intimate in the families from which their pupils are sent; which will be easy when they have charge of a small number only. I would have the school-room as much like home as the case will admit; the same manner of addressing the children; the same manner of punishing when it is necessary; the same freedom from restraint, if possible. I would, as far as practicable, have children preserve in the school the same *set of feelings* that they have in the drawing-room at home.

"In short, the best rule for the discipline of a school may be summed up in these words: mutual affection and interest between the instructer and the pupil. And to establish this, depends, in a great measure, upon parents."

It would be evident to us from this little volume, if we were not otherwise acquainted with the fact, that Mr Cleveland, the reputed author of the work, has paid great attention to the subject of education. He has for several years been employed in teaching, and has looked forward to it as a permanent occupation. We hope to see that method of instruction presented in the work before us, 'and in several respects novel among us, reduced to a full and fair experiment.

DOCTRINE OF THE TRINITY.

We copy from the Boston Recorder of the last week the following explanation of the Trinity. We are not sure that we fully comprehend the writer's meaning; but we will subjoin to the extract a few remarks which the passage seems to us to justify.

We believe that in the Bible, God is often spoken of as our "Father," without any reference to the doctrine of the Trinity: that when that term is used with such a reference, the leading idea is, the self-existent source of all derived or created existence; that the Son is the "Word," intelligibly expressing of the ideas of the divine mind,—his ideas of natural things,in the creation of the universe,which is ascribed to him,—of spiritual things,in his life, which was such that whoever had seen him had seen the Father,and in the holy scriptures, which were given by inspiration of the Spirit of Christ,—so that in various ways he "hath declared" and "revealed" to our understandings, the invisible things of God; and that by the term Spirit, is suggested the idea of the causative influence, the divine efficiency, by which the ideas of the Divine Mind are realized,—which "moved upon the face of the waters," and gave to each created thing, the form and entire character which God intended for it, and which, throughout the universe, tends, though not always with an irresistible power, to make all beings what they ought to be. We fully and firmly believe, that this description of the several persons, if we must use that word, in the Trinity, is very far indeed from being perfect; but we think it correct so far as it goes, and that the language of scripture coincides with it. If any doubt this they may examine the scriptures for themselves.

The writer acknowledges that "God is often spoken of as our 'Father' without reference to the Trinity; and that when the term Father is used with reference to the Trinity, "the leading idea is, the self-existent source of all derived or created existence." We infer then that the Son is not the self-existent source of created things; and from what follows in the passage quoted, we infer also that the "Son is the 'word'" by or through whom the Father is represented or revealed in such a way, that it may be said, as it is said by Christ himself, he who hath seen the Son hath seen the Father. To complete the Trinity the Spirit is spoken of as "the causative influence, the divine efficiency, by which the ideas of the Divine Mind are realized."

We see no objection to the trinity as explained in the Recorder, if we have interpreted the passage righty. A threefold operation of God is spoken of—as self-existent Creator,—as dwelling in Christ in such a manner that he "revealed to our understandings the invisible things of God;"—and as producing perfect results by his spirit or divine efficiency. Here is a trinity of operations, so to speak—there are two persons, *one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things*;—and there is one personification—the Spirit of God, or "Divine efficiency." We believe with the "Recorder," that this is "correct as far as it goes, and that the language of Scripture coincides with it."

SEMINARY FOR YOUNG LADIES.

A correspondent of the Boston Courier speaks of the want of a Seminary for Young Ladies, uniting the advantages of that which was established by the Catholics at Charlestown, without the objection of its being under the influence of any particular church or sect.

A situation is now in my mind, says the correspondent, where such an institution might be most favorably located. I refer to the mansion-house of the late Chief Justice Dana, in the town of Cambridge. It is understood that the estate might be obtained on very reasonable terms; and its proximity to Harvard College is such that parents might conveniently educate their sons and daughters in the two institutions at the same period. The ground is on a beautiful elevation, affording a fine view of the city and the adjacent country; is near the former, and yet peculiarly favorable to health. As an individual, I feel confident that a school, such as has been alluded to, is now called for, and, if suitably planned, could not fail of success. Is not the present a fit moment for an attempt of this kind?

This suggestion is seconded by the Editor of the Courier, and we fully concur with his remarks.

The proposition in the preceding communication is a good one, and we hope it will meet with the approbation and countenance of the public. It, in fact, needs only the vigorous and resolute action of the writer and some two or three others, to engage in the project, and the work is accomplished. The advantages of the location are not rated too high, by our correspondent; every one, who has ever passed by it, is struck with its beauty. A few thousand dollars, expended in repairing and enlarging the buildings, and in decorating the grounds, would render the spot equal in appearance, and in real comfort and accommodation, to Mount Benedict, or any other mount, or vale, in the vicinity of Boston. The principal obstacle, perhaps, that would lie in the way at the commencement of this plan, would be the fear, *that pupils might not be obtained in numbers* sufficient to ensure success. We think there could be no reasonable apprehension on this point. Let our correspondent arrange the details of the school and the system of education, and we cannot doubt that the plan would readily find the most gratifying encouragement.

ANDOVER THEOLOGICAL SEMINARY.—At the late Annual Meeting of the Board of Trustees of Philips Academy, held in Andover, on the 9th and 10th inst. in relation to the concerns of the Theological Institution, it was

Voted,—That the existing requisition of a partial attention to Hebrew, as a qualification for admission to the Seminary, be and the same is hereby repealed.

We do not know what occasioned the Trustees to pass this Vote. When it was required, several years ago, that a certain amount of knowledge of Hebrew should be a condition of entrance into the Seminary at Andover, a great point seemed to us to be gained. We expressed some doubts, indeed, to the Professor at the head of the department into which the Hebrew falls, of the practicability of enforcing the requisition, but were pleased to learn that in most of the Colleges from which the pupils came, means were provided for instruction in Hebrew; and since that time no doubt these means have become more ample.

THE PRESBYTERIAN CHURCH.—The short extract which we have given on our first page relating to the perilous and even desperate state of the Presbyterian Church of the United States, we intended to make the occasion of some remarks, relating to the matters of bitter controversy and mutual crimination now existing therein. The "Christian Intelligencer" from which that mournful lamentation over expiring Presbyterianism is taken, is the oracle of the Reformed Dutch Church, and full in sympathy with antiquated Presbyterianism. We shall give some account of the troubles in that church hereafter. We take no pleasure in exposing the quarrels of any sect; but it is not without its uses, and it sometimes gives occasion for renewed trust in the operations of divine Providence, which is ever educing good from evil.

*** We received, too late for insertion in this week's paper, a communication on "Teachers' Meetings." It shall appear in our next. Every thing pertaining to the improvement of our Sunday Schools is so precious an object of our attention, that we shall willingly postpone many other things for communications relating to that subject. And while we thank our correspondent for what he has done and promises to do, we take the opportunity to say, that we are obliged to make the principal part of the arrangement of our paper, nearly a week before it is published, and that all communications should be in the hands of the Editor of the Register a week before they are expected to appear.

NEW PUBLICATIONS. PERIODICALS.

The New Jerusalem Magazine. September.

This work always contains some matter interesting to all Christians. The present number contains a notice of an article sometime since published in the "Christian Examiner" upon Swedenborg and his writings. The writer of this notice allows the Examiner the credit of having "evidently given some attention to the works of Swedenborg" and of "treating the subject throughout as one of much seriousness and importance." He alleges however two mistakes in the Examiner; first in regard to "the reliance of the members of the New Church upon the miraculous powers of Swedenborg in evidence of his mission; and second, to the nature of his illumination, and the consequent authority of his writings."

Comparatively little importance is attached by the followers of Swedenborg to outward miracles, either of their own prophet or of Moses, or of Jesus Christ. The greater importance of miracles arises from their "internal sense from correspondence, of which they are representative manifestations."

The Religious Magazine. September.

The longest article in the present number of this valuable Journal is entitled "An active Immortality." It is mostly speculative, as it necessarily must be, the subject being one on which so *little*, and that only incidentally, is revealed. But no one we should think can doubt that the future state of man is to be a state of activity, though it has been often represented by good men as a state of *rest*, in a sense of the word far too literal and comprehensive. Such views as are presented in the piece which we have mentioned, and which are taken by all enlightened Christians at the present time, are the only ones which can produce the full influence of religious truth upon the hearts and minds of men, as probationers for eternity. The conviction that our advances in pure intellectual, moral, and religious culture are not to be lost, but that, while they afford the highest enjoyment here, they are to produce fruit for life everlasting, holds out the strongest encouragement that can be presented for activity in all good things, to the transient tenants of these earthly abodes.

This number of the Magazine contains the usual quantity of practical and entertaining matter, and it is pleasing to learn that, without any obtrusive efforts to extend its circulation, the list of subscribers is "sufficient to support it, and to place it on a sure, and, it is hoped, a permanent foundation."

The Juvenile Miscellany. September.

This little work was formerly conducted by Mrs Child, and, though regarded very favorably by those who took it, yet she relinquished the editorship "because the subscription list was not sufficient to pay the expenses."

"It has passed into the hands of a friend," says Mrs Child, "who has written several excellent articles for its pages, and who has uncommon facilities for extending its circulation."

The new editorial advertisement promises that it shall be made more attractive than heretofore by "more and better cuts" by shorter and sprightlier pieces, and by appearing monthly instead of intervals of two months. The execution of the present number affords a just expectation that the promises of the "Editors" will be fulfilled.

The American Magazine of useful and entertaining knowledge. Boston, Freeman Hunt —for the Boston Bewick Company. Sept. Vol. I. No 1.

The Proprietors of this new magazine appear from their "Introduction" to have just ideas of what a popular work of this kind ought to be. They express a proper feeling in regard to the kind of attention which should be paid in their journal to what is local and national, and in the specimen which they have furnished, in respect both to the matter it contains, and the manner in which it is put forth, they afford fair promise of a popular and useful work.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

REV. PRESERVED SMITH, SENIOR.

Died at Warwick, Aug. 15, 1834, Rev. Preserved Smith, senior, late of Rowe, aged 75.

Mr Smith was born at Ashfield, June 25th, 1759. He was the son of a respected minister of the Baptist denomination. At the age of 16 he entered the army of the Revolution in the militia service, and served five campaigns. After leaving the army, he obtained by his own personal efforts sufficient property to enable him to secure a public education, though rather advanced in life when graduated, being 27. He was graduated at Brown University, 1786. In November 1787, he was ordained to the work of the Christian ministry at Rowe. This was then a new town; and with the inhabitants it was comparatively a day of small things. There the Pastor of Rowe, like the good Oberlin, watched, studied, labored and prayed for the temporal and spiritual good of his flock. In 1804, it seemed expedient to him to request a dismission from his church. This at length was granted, though with reluctance; and on the 29th of May, of the same year, he was dismissed. In a short time he was introduced to a more extended sphere of labor and of usefulness; was installed over the North and South Parishes in Mendon. Here his labors were abundant and highly acceptable; and here he continued seven years. And now, when age began to advance upon him, and the people of his early choice and cherished affection with one voice prayed him to come to them again, he requested and obtained a dismission from his charge at Mendon, in 1812, and was immediately resettled at Rowe. Here he served an affectionate people till 1832, when, infirmities greatly multiplying upon him, he desired to resign his office, and to see another Pastor set over his flock. In a few months the day came. He was confined to his bed; but rejoiced that he had lived to see that day. The man of his people's choice was the man of his choice.* He seemed now ready to say with the aged and devout Simeon, "Lord, now lettest thou thy servant depart in peace."

The following season, as his pains abated and he revived a little, he listened to the voice of his own and only son,† addressing him as Joseph did Jacob, "Come down to me, my father; and be near me; and I will nourish thee." And he went down, and died there; and there rest his remains.

Mr Smith was educated a Trinitarian and Calvinist, but subsequently adopted Unitarian views. He took great delight in studying the scriptures. His knowledge of the Septuagint, of Griesbach, and the common translation, and some other versions, it is thought, was equalled by very few in our country. The Bible was familiar to him, as arms to a soldier or tools to an artist. He was his own Concordance. He asked not, what this or that man said was true or sound doctrine. He would allow no man nor body of men to have dominion over his faith. Rather than be the servant of men, he could dispense with the sympathy, the charity, the christian courtesy of some, with whom he had taken sweet counsel, and walked as a brother among brethren. He was not the man to be intimidated nor flattered to follow others, unless fully persuaded in his own mind. As, under Washington, he fought his country's battles in defence of civil liberty; so, under the Captain of salvation, he endured hardship, was prepared to fight the good fight of faith; and to the end he stood fast in the liberty with which Christ had made him free, and was not entangled with any yoke of bondage. It appeared the determined purpose of his soul to preach the gospel, the whole gospel, and nothing but the gospel.

As a preacher he was listened to with marked attention by old and young. He made little use of notes; but, full of his subject, spoke to the people out of the abundance of his heart, with directness, pertinence and power. With knowledge, he had wisdom and prudence. He was not accustomed to say startling things, to shock the prejudices of the less informed. He would open the scriptures, compare spiritual things with spiritual, and lead his hearers to receive the truth according to the simplicity there is in Jesus Christ.

As a pastor he knew the state of his flock, was active and efficient in pastoral duties; and though fond of his study and his books, he was uncommonly communicative. To speak a word for his Master by the way-side, and from house to house, to bring home to men's business and bosoms good news, seemed as easy and natural to him as to eat or to breathe. And all, who knew him, know well that he put not the Son of the Highest in the back ground. He went by the Son as a propitiation, i. e. "mercy seat," to commune with God, and to receive from the Father of his Lord, grace, mercy and peace.

Though his change of opinion, as to some points in theology, was attended and followed by some trials and sacrifices, he was a better man and incomparably happier, than if he had suppressed the truth and made the light, that was in him, darkness around him. He did not forfeit his self-respect. If some forsook him, others received him with unfeigned cordiality and joy, and loved and honored him as a father. And, in his later, better views of christian truth, he felt that he had more worthy apprehensions of the character of God and the nature of man; of the government of God and human accountableness; of the word of God and the way of salvation. With his more enlarged and liberal apprehensions of the gospel, his faith grew stronger and stronger; his comfort and joy seemed to rise higher and higher; and his zeal and activity increased. And, as his faith animated his labors in the active duties of the Christian ministry, so it supported him under protracted and excruciating pain, and strengthened him to give the parting hand to his nearest kin, whom he loved and who loved him next to the blessed Saviour, and to bid them "farewell," and then in whispers say, "Come—come —I am ready." Could others, of "like precious faith," have seen him on his dying bed, they too had heard his dying testimony, "I believe and feel this is the true grace wherein we stand;" and they too could testify, this grace is abundantly sufficient for a dying hour. T. F. R.

* Rev. Wm. L. Stearns.
† Rev. Preserved Smith, of Warwick.

FOR THE CHRISTIAN REGISTER.

MRS HANNAH B. TYLER.

Died in Westborough on the 6th inst. Mrs Hannah B. Tyler, relict of the late Dr John E. Tyler of Boston, aged 56.

Mrs Tyler was the eldest daughter of the late Breck Parkman Esq. of Westborough. For seven years previous to her death, Mrs Tyler endured almost unceasing and extreme pain and suffering. Several times, during that period, her children and friends gathered around her bed to receive, what they supposed, was her last farewell, her dying blessing. But the powers of nature triumphed for a time and she was restored, not to health, but to a protracted and painful existence.

Few have been called to suffer as she suffered; yet few have borne suffering as she bore it. No murmur, no complaint ever escaped her lips. Her mind was clear, calm and composed; and being elevated above earthly objects, soared to heaven. and sought communion with her God. She was a most kind and tender mother; a firm and devoted friend, a sincere and pious Christian. She loved her children and friends much, but she loved her Saviour and his religion more. While she often expressed her thankfulness for the friends and earthly comforts that surrounded her, she expressed still more thankfulness for the assurance which she felt and fondly cherished of a glorious and happy immortality. She was many years a member of Park street Church Boston, and few have better adorned their profession. She claimed for herself no superior excellence; but she was meek, humble, charitable. Her religion was her life. In some of her last conversations, she took particular pains to point out and enforce the superior importance of a Christian *life*, to outward forms and ceremonies and professions and names. She disclaimed all interference with the minor peculiarities of doctrines held by her children and friends, but urged upon them the necessity of striving to obtain active, practical, personal piety. "It matters little," said she to one of her children, a few days before her death, "by what name you are called, if you are but good, and trust in God and Christ, and obey his precepts and follow his example."

To the last, her composure and benignity never forsook her, but her weeping friends looked upon her and saw how a "Christian can die;" how resigned, how happy are those who have an undying and unwavering faith to sustain them in the last great trial.

September 20th, 1834.

INTELLIGENCE.

DOMESTIC.

Massachusetts Horticultural Society.—The first anniversary of the Massachusetts Horticultural Society was celebrated in the year 1829, on which occasion an address was delivered by General Dearborn, the President of the Association. In addition to the excellent discourse of Mr Gray, addresses of much interest and value have been delivered by Z. Cook, Jr. Esq. Drs Malthus A. Ward, and T. W. Harris, and Hon. A. H. Everett. The connexion of this association with the beautiful cemetery of Mount Auburn, is perfectly well known. It has already accomplished much for the advancement of horticultural science, and for the diffusion of a taste for the delightful art, to which the leisure of its members is devoted; and the exhibition, which has been already witnessed, by many of our citizens, in Faneuil Hall, affords an encouraging prospect, that its labors will in future be attended with still greater success.

The amount received by the Horticultural Society during the last week's exhibition, was only $900, of which $125 arose from the sale of fruit on Saturday.

Municipal.—An Exhibit of the City Auditor states the total amount of the appropriations for the expenditures of the City and County Government for the current financial year, appears to be $450,030,00; amount expended up to September 17th, $176,809, 98; amount unexpended at said date, $273,220,02.

Foreign Books.—Messrs. Burdett & Co. have published a catalogue of their valuable collection of Foreign Books. We regard it as an object of great convenience and utility, to have such a depository of foreign literature at hand for the supply of the casual demands of the reading portion of the community—a supply which is constantly enriched by new importations, and by many new productions of the foreign press. We wish that the enterprising proprietors might receive encouragement enough, to enable them to import still more largely of foreign books, and especially of the new publications in France and Germany.—*Daily Advertiser.*

Opening of the Worcester Railroad to Hopkinton.—On Saturday afternoon of last week, the Directors of the Boston and Worcester Rail Road invited the Stockholders and a few other gentlemen to witness the completion of the road to Hopkinton. The company assembled at the depot at 2 o'clock, and were seated to the number of about two hundred, in seven of the largest passengar cars. The cars with the engine Yankee were ready to start precisely at the hour appointed; but five minutes grace were given to a few of the party who had not arrived.

The train arrived at Capt. Clarke's in Framingham, a distance of 21 miles, at a quarter past three o'clock. The party were there met by appointment by Gov. Davis, Gov. Lincoln and several other gentlemen from Worcester, who took their seats in the cars, and the train proceeded to Capt. Stone's, at the Factory Village in Hopkinton, where they arrived precisely at half past three.

The President of the Corporation was addressed by Mr C. Shepard jr.

The Directors of the Rail Road, with the invited company, having partaken of a collation which was hospitably provided for them, during which the ladies who had assembled from the neighborhood were treated to a ride in the cars, returned early in the evening.

The distance from the intended passenger depot in Boston to Hopkinton Factory is 24 1-2 miles, and from the present depot about 24 miles. The rail road in in its course thus far, passes over an uneven country, and consequently makes several ascents of considerable height—none of them however at an inclination of more than 40 feet in a mile. In one of these, immediately after passing Charles river, in Weston and Needham, it rises 75 feet in a distance of two miles and a half, and in another, which reaches the summit between the Charles and Concord rivers, it rises 47 feet in a distance of a mile and three quarters. The elevation of the road at Hopkinton Factory, is 179 feet above the level at the depot in Boston, being a few feet lower than at the summit above mentioned. On the portion of the road now opened for use, the ascent is much less, and there is much less curvature, than on the portion of the road before opened.

Some delay is occasioned by checking the speed of the cars at the road crossings. To obviate the danger of accidents at these crossings, the Directors have caused large sign boards to be placed at each crossing, over the highway, with a conspicuous notice upon it in these words:—*Rail Road crossing.—Look out for the Engine.* They are also about erecting, at the crossing of the most frequented roads, gates, consisting of a single bar, which will ordinarily close the rail road track, and when opened for the passing of the rail road will close the track of the highway. They have besides placed a bell upon the engine, which is rung by the fireman on every approach to the crossing of a highway. These precautions must render the hazard of collision, between the engine and travellers on the highway, extremely slight. The danger of such accidents has been much exaggerated, in the minds of those who have had opportunity to observe the passage of the cars. Nothing but an ordinary degree of care, or the same care which is necessary to avoid collision with every other vehicle travelling the streets, is required to guard effectually against accident at these crossings. With the care which has now been taken on this rail road, to give notice of the places of crossing, and of the approach of the engine, we conceive there is no room to apprehend accidents from this source. If travellers on the highways suffer themselves to be run over, it will be from their own carelessness. We have lately seen an instance of a person in a chaise wantonly running the hazard of crossing the rail road, as he saw the train of cars approaching, and detaining them until he had passed. He then, to show that he was in no haste to accomplish his journey, turned about his chaise to see the cars pass.—*Extracts from Daily Advertiser.*

Massacre.—SALEM SEPT. 20.—A letter has been received by the owners of the brig Charles Doggett, from Capt. Batcheller, dated at Manilla, April 7, in which he gives the melancholy intelligence of his crew, 14 in number, having been attacked at the Fejee Islands, in Sept. by the natives while employed on shore, and nine of their number killed, viz. Charles Shipmau, 1st officer, Benj. W. Barton, Ichabod Smith, Wm. Horn, and an Otaheitan seaman. The other four had been left by other vessels that had visited the Islands, and at the time of the attack were all in the employ of Capt. B. Those who escaped were all wounded, among them was Mr James Magoon, of Salem, not badly. After an absence of 10 or 15 days Capt. B. returned to the place, when the natives restored the bodies of his deceased men. On his passage to Manilla, Capt. B. touched at the Pelew Islands, and was there attacked by several hundred natives, whom he beat off without any loss on his part, except a Sandwich Island boy. The 2d officer was thrown over board in the skirmish, but was fortunately saved.

Sickness at the House of Correction.—Thirty-five to forty cases of cholera morbus occurred on Monday at the House of Correction, at South Boston. The disease is slight, and no patient is in danger. Similar occurrences are frequent in establishments of this kind, and excite no alarm.—*Transcript.*

House-breaking.—There were several daring instances of house-breaking in this city during the week past.

We learn by a gentleman from the White Mountains that there was a heavy fall of snow in that vicinity a week ago last Thursday night; and for several mornings afterwards ice was of the thickness of a dollar at Crawford's.—*Gazette.*

Bank of the United States.—The Correspondence between the Secretary of the Treasury and the President of the United States Bank, which took place in July last, relative to the withholding of the dividend due to the United States has been communicated by the President of the United States to the Nashville (Ten.) Banner, and published therein. The ground on which the dividend was withheld is thus stated by the President of the Bank, in his letter to the Secretary of the Treasury.

I am instruted by the board of directors to inform you, that from the dividend payable on the 17th of this month there will be deducted the amount due to the bank for damages, costs, and interest, upon the bill of exchange drawn by the Secretary of the Treasury on the French Goverentment—and that the remainder shall be placed to the credit of the treasurer in the office at Washington, in conformity to your request.

I am further instructed to say, that this course is adopted by the board of directors, not merely from a conviction of the obvious justice and propriety of it, but because it furnishes the best, if not the only, mode of obtaining a judicial decision of the case by the proper tribunals. To procure that decision, the board will give every facility in their power—and if there is any other mode of submitting the rights of the respective parties to the judicial tribunals, more acceptable to you, any suggestion by you for that purpose, will not fail to receive the prompt and respectful consideration of the board of directors.

In another letter the President of the Bank adds to the decision of the Board of Directors on the subject of the dividends, the following passage concerning other claims.

I am instructed to apprise you at the same time, that, in thus enforcing their right in this particular case they desire not to be understood as waving any other claim upon the Government, and they more especially wish it understood, that they do not waive their claim for full compensation and indemnity for the violation of the charter of the Bank, by the removal from its custody of the public funds, for the use of which the Bank had paid a valuable consideration. That claim is reserved in full force, to be asserted at such time and in such manner as may hereafter be deemed expedient.

Destruction of Gambling Establishments.—The Richmond Compiler of the 7th inst. furnishes a list of houses which were entered a few nights previous, by a body of citizens under the command of the captain of the watch, and officers of the police, and of the result of their visits. The whole force amounted to between three and four hundred.

They entered ten different places of resort for gamblers; seized the apparatus provided for the ruin of the unwary, and the fiendlike tricks of accomplished knaves,—and destroyed cards, faro and roulette tables, &c.

The private property of the occupants of the houses was never injured. Between five and six hundred packs of cards were thrown into the street; which we are informed the gamblers employed servants in collecting and destroying, that the people might not in the morning be too greatly excited by the sight. Spirits and wine were found in great quantities, but were never touched. The gamblers had, excepting Fenwick Allen, notice early enough to allow them to escape. He was delivered over to the guard and safely lodged in the cage.

Such of the furniture as had been saved, was burnt by order of the Mayor yesterday, in E street, just above the Eagle. Allen was bound over in a penalty of $500, (with a security in a like amount) to preserve the peace and not to play cards for twelve months.

The President of the United States left his residence in Tennessee on the 9th inst. on his return to Knoxville and Virginia.

Miss Harriet Martineau.—It is with great pleasure that we announce the arrival in the ship United States, from Liverpool, of this distinguished Lady, in company with the Rev. Mr Brooks of Hingham. She visits the United States as a friend of civil and religious liberty. It is hoped every facility will be afforded her during her progress through the country; and that she may be able to accumulate facts, which will strengthen her convictions of the value of our social and political prospects.—*N. Y.*

University of Virginia.—The Charlottesville Advocate states that the session of this institution commenced on the 10th inst. under auspices more flattering than at any former period. We have not heard the precise number of students, but are informed that a much larger number has matriculated than was ever before known by the first day. And those who have greater skill in prognostication than we pretend to, confidently assert that the present will be the most brilliant and numerously attended session that the institution has ever witnessed. And appearances seem to warrant the prophecy. For the arrival of every stage increases the numbers. We think there will be from 240 to 300.

Artificial Eye.—We stepped into an optician's a few days since, with a short-sighted friend. While there, our attention was attracted to a box of highly finished enamelled eyes, intended as substitutes, in every office but that for which those organs are intended, to be worn by those whom nature has neglected, or accident has deprived of sight in one or both eyes. In explaining their excellence, the lad in attendance called our notice to himself; and we do not recollect ever before to have been so unpleasantly affected as we were, when he tapped with the end of his finger upon the sight of an apparently perfect eye in his own head, as unconcernedly, as if he had been striking a snuff-box. The deception is so complete, that before this explanation we had not noticed any defect.—*Galaxy.*

Capt. Back's Expedition. In the documents which Capt. Back received, accompanying the letter containing information of the safe return of Capt. Ross and his crew, he is directed to proceed to Cape Turnagain, so named from having been the extreme northern point reached by Capt. Franklin, and from thence to proceed to the obelisk of stones erected by Capt. Ross, to designate the S. W. limit of the neck of land which he had only partially explored. This obelisk is in 69 deg. 37 min. N Lat., and 90 deg. 40 min. W. Long, and about 150 miles from Cape Turnagain. He is instructed to start westerly from the obelisk, and complete the survey of the Southwest coast of this land, and if the season will allow him, the Northwest coast also, which was traced by Capt. Ross only a distance of ninety miles. And it is hoped that during the present season, he will thus be able to complete the survey of the northeast coast of America up to the Southern point, where Capt. Ross's discoveries terminated. It is also wished that he may be able to settle the question relative to the existence of the Great Fish River, which is represented by the Indians as running in a Northeast direction from the Chesadawd Lake.—*Mer. Jour.*

Another Steamboat explosion and loss of Lives.—We learn from the Mobile Advertiser of the 4th inst. that on the Monday previous, the steamboat Tom, burst her boilers, while stopping at Blakely, to exchange mails. By this accident three persons were killed. Fears are also entertained that others who have not been found are also dead, and that one or two who are badly injured, will not recover. The boat we understand was broken about midships, and almost instantly sunk, in about 35 or 40 feet of water. Some of the mails on board it is feared are lost, though it is said one mail bag was picked up afloat. The persons dead are, James C. Cook, first engineer, a carpenter by the name of Wilson, and a fireman belonging to Mr Wm. Kitchen. Mr and Mrs Heish, passengers, and Charles Winman, assistant engineer, was badly scalded; the first dangerously. Mr Samuel Barnet of Tuscaloosa, a passenger, was slightly scalded. No cause is assigned for this dreadful accident.

The Edinburgh Review, No. 120, is now in the press of the American publishers. Its appearance will be delayed a few days, to afford time for engraving several ingenious tables, exemplifying Mr Babbage's Calculating Engine. This project was undertaken at the expense of the British Government, and although pronounced chimerical in the outset, is now so far in the way of successful progress, as to excite intense curiosity among the scientific men of Europe. It seems no longer to be viewed simply in the light of a philosophical curiosity, but is ascertained to be capable of great practical utility. A portion of the machinery has been put together, and performs various calculations with precision. These tables, which are thus beautifully reduced to a mechanical process, will be of the greatest utility to the surveyor, the architect, the builder, the carpenter, the miner, the guager, the naval architect,—the engineer, civil and military—and perhaps to no one more so than to the astronomer. For instance, as applied to navigation, to furnish tables of the predicted distances of the moon from one hundred fixed stars, a thousand numerical tables must be required. In one European library, no less than *one hundred and forty volumes* of numerical tables have been collected by an individual, and among them not a duplicate copy; and these, it should be remarked, are limited to calculations from which the myriad of astronomical and nautical tables are totally excluded. To expose their great uncertainty, and the inferiority of intellectual accuracy to mechanical precision, when applied to subjects that admit of the comparison,—forty of these tables taken at random, show in their respective errata three thousand seven hundred *acknowledged errors*, while Mr Babbage's tables, so far as yet constructed, exhibit perfect accuracy. The results of this calculating machinery, are transferred to impressions in copper,—which serve as a mould,—and may be multiplied at pleasure, and without limit.—*Boston Daily Advertiser.*

FOREIGN.

London and Liverpool papers have been received to the 17th ult.

England.—Parliament was prorogued on the 15th. The following is a sketch of the most prominent portions of its preceedings, from our last previous dates, up to the period of its prorogation.

The bill for admitting Dissenters to the honors of the Universities, which had passed the House of Commons, was rejected by the Lords, on the 1st of August, by a majority of 102. It was earnestly opposed by the Dukes of Glocester and Wellington, the Archbishop of Canterbury, and the Bishop of Exeter. Viscount Melbourne declared his readiness to vote for the second reading, but should prefer a compromise between the Universities and the Dissenters, to the forcible process of an act of Parliament. The Lord Chancellor was in favor of the claims of the Dissenters, but thought, that in obtaining the right to receive degrees, they obtained all they had a right to ask.

On the 5th of August, the Marquis of Londonderry made a motion, previously announced, relative to the affairs of the Peninsula, and after entering on a full discussion of the foreign policy of England, recapitulated the various topics of complaint against the ministry. In the course of his speech, he inquired whether the Belgium question was determined—whether an ambassador was about to be sent to Russia—and whether ministers had investigated the question of the legal right to the Spanish crown? Lord Melbourne, in reference to the two first inquiries, observed that he should not involve himself in a discussion embracing the whole foreign policy of the empire. As to the last, he said that ministers were not required to investigate the clauses of the Salic law. The Cortes had declared in favor of the claim of the young Queen, and they had advised the King in consequence to acknowledge her. The precise terms of the motion of the Marquis of Londonderry are not stated, but it was rejected without a division.

In the House of Lords, on the 11th, after an animated debate, the bill relative to Irish Tithes, which had passed the House of Commons, was refused a second reading, by a vote of 189 to 122. The Poor Law Amendment Bill, passed the House of Commons on the 8th, with some amendments.

On the 15th, the King prorogued the two Houses of Parliament, until the 25th of September, and delivered on the occasion, the following SPEECH:

"*My Lords and Gentlemen,*

"The numerous and important questions which have in the present, as in the two preceding years, been submitted to your consideration, have imposed upon you the necessity of extraordinary exertion; and it is with the deep sense of the care and labor which you have bestowed upon the public business, that I at length close this protracted session, and release you from your attendance.

"I continue to receive from all Foreign Powers assurances of their friendly disposition.

"The negociations, on account of which the Conferences in London upon the affairs of the Low Countries were suspended, have not yet been brought to a close; and I have still to lament the continued postponement of a final settlement between Holland and Belgium.

"On the other hand, I have received the most sincere and lively satisfaction, from the termination of the civil war, which had so long disturbed the Kingdom of Portugal; and I regret to state that the Treaty which the state of affairs in Spain and in Portugal induced me to conclude with the King of the French, the Queen Regent of Spain, and the Regent of Portugal, and which has already been laid before you, contributed materially to produce this happy result.

"Events have since occurred in Spain to disappoint, for a time the hopes of tranquillity in that country, which the pacification of Portugal had inspired.

"To these events, so important to Great Britain, I shall give my most serious attention, in concert with France and the other Powers, who are parties to the Treaty of 22d of April; and the good understanding which prevails between me and my Allies, encourages me to expect that our united endeavors will be attended with success.

"The peace of Turkey remains undisturbed, and I trust that no event will happen in that quarter to interrupt the tranquillity of Europe.

"I have not failed to observe with approbation that you have directed your attention to those domestic questions, which more immediately affect the general welfare of the community, and I have had much satisfaction in sanctioning your wise and benevolent intentions by giving my assent to the Act for the amendment and better administration of the laws relating to the Poor in England and Wales. It will be my duty to provide that the authority necessarily invested in Commissioners nominated by the Crown, be exercised with temperance and caution; and I entertain a confident expectation that its prudent and judicious application, as well as the discreet enforcement of the other provisions of the Act, will, by degrees, remedy the evils which at present prevail; and whilst they elevate the character, will increase the comforts, and improve the condition of my people.

"The amendment of the law is one of your first and most important duties, and I rejoice to perceive that it has occupied so much of your attention. The establishment of a Central Court for the trial of offences in the metropolis and its neighborhood, will, I trust, improve the administration of justice with in the populous sphere of its jurisdiction, and afford a useful example to every other part of the kingdom.

"To the important subjects of our Jurisprudence and of our Municipal Corporations, your attention will naturally be directed early in the next Session. You may always rest assured of my disposition to cooperate with you in such useful reformations.

"*Gentlemen of the House of Commons,*

"I thank you for the readiness with which you have granted the Supplies. The Estimates laid before you are somewhat lower than those of former years, although they include several extraordinary charges, which will not agaid occur. The same course of economy will still be steadily pursued. The continued increase of the revenue notwithstanding the repeal of so many taxes, affords the surest proof that the resources of the country are unimpaired, and justifies the expectation that a perseverance in judicious and well considered measures will still further promote the industry and augment the wealth of my people.

"*My Lords and Gentlemen,*

"It gives me great gratification to believe, that in returning to your several counties, you will find a prevalence of general tranquillity and of active industry amongst all classes of society. I humbly hope that Divine Providence will vouch-safe a continuance and increase of these blessings, and, in any circumstances which may arise, I shall rely with confidence upon your zeal and fidelity. And I rest satisfied that you will inculcate and encourage that obedience to the laws and that observance of the duties of religion and morality, which are the only secure foundations of the power and happiness of Empires."

Scotland.—Much damage was done to the crops in the east of Scotland in the latter part of July by a violent storm. The heat of the season is represented as unusually severe. A Steam carriage was destroyed near Glasgow by the explosion of the boiler, and several of the passengers were killed.

France.—M. Dupin, who was elected President of the French Chamber of Deputies by a majority of 74 votes, took the chair on the 9th. Messrs. Calmon, Passy, Martin de Nord, and Pelet de la Loren, were elected Vice Presidents.

The address of the French Chamber of Deputies to the King, in reply to his speech, was adopted by a vote of 256 to 39.

Spain.—The address of the Spanish Chamber of Deputies to the Queen Regent, came up for consideration on the 4th of August. It was approved as a whole, by a vote of 49 to 35: and it was then ordered that the several paragraphs should be separately considered. Some of them gave rise to much discussion.

The address was finally adopted by a vote of 49 to 31, in opposition to the ministry, who appeared to have become alarmed at the boldness of its doctrines of reform, and proposed to recommit it that it might be modified. It is said, that the Chamber also voted to require the immediate dismission of three of the ministers.

Intelligence was received on the 9th by the French Government from the frontier, that General Rodil entered Elisondo, the head quarters of Don Carlos, at the head of seven thousand men. On learning his approach, Don Carlos fled to Leyza, distant about nine leagues from the French Frontier.

The accounts respecting the hostile movements in Spain are as contradictory as usual; but it appears probable, that the cause of Don Carlos is in a desperate condition.

The following is an extract from the address of the Spanish Chamber of Deputies to the Queen Regent.

Equality of rights before the law, and civil liberty, must be regarded as inviolable to the extent which reason and justice demand; personal security should be protected equally against every attack of power and of abuse; and the inviolability of property may be set down as one of the principal symbols, or a second proclamation, of the social compact.

Add to these principles the independence of the judicial power in all its branches, and its responsibility for the acts it dispenses; a like responsibility in the ministerial power for the administrative; the early introduction of trial by jury, which is the essential safeguard of innocence; and reduce all these maxims to an elemental form, which shall constitute the outline of political obligations and rights, and the bond of intimate union between the throne and the subjects, to the support of which the most suitable and decided men shall be appointed in the various stations,—all this being done, the Chamber ventures to say that the state of the nation will very soon be altered, and that the people, blessing the name of your Majesty, will proclaim the difference between an absolute government which tramples every thing under foot, and a paternal system which only uses authority to promote the common good.

The frankness with which the Chamber has here expressed itself, will suffice to give a true idea of its principles, and to form in all ages an eulogium of your Majesty. Your Majesty has told us that we should always find you favorable to whatever could promote the welfare and prosperity of Spain; and penetrated with joy and gratitude, we give ourselves up to the most cheering anticipations. Our duty is to point out the necessities of the nation, (of the confidence and rights of which we are the repository,) and the happy disposition of your Majesty to hear and relieve them, is the most auspicious presage of the future. The interest of States may be easily mistaken; and under the appearance of a fatal glory, are often to be found their degradation and misery. But to elevate a people to the influence of wise laws; to raise the magnificent trophy of rational liberty on the ruins of a wasting despotism; to make of all the citizens of a country, one harmonious family, protected alike against the surges of anarchy and the attacks of arbitrary power; and to announce to the world, in a beneficent code, the sacred maxims of morality and of politics, the observance of which produces public and private happiness, is an immortal work, reserved only to privileged minds and hearts. Your Majesty possesses both endowments,—and the nation which is so much your debtor, expects it at your hand. Complete then, your Majesty, the august monument of which you have traced the first outlines, and enjoy the sweet testimonies of love and indelible gratitude with which the present generation and posterity will encircle your name and beloved memory.

(Signed) Cano Manuel, M. M. de Acebedo, F. D. Genzalez, J. M Lopez, P. Laborda, R. G. Carrasco, Marquis de Someruelos, J. Avargues, and T. M. Pole.

Neither Austria, Russia, nor Prussia says the "Sun" has yet acknowledged the young Queen of Spain, and there is no doubt but Don Carlos has been instigated by these powers to make a division in the west of Europe, while they are arranging all things to suit themselves in the East with the understanding that Don Carlos shall be acknowleged legitimate King of Spain, as soon as Russia shall have finished with the Ottoman empire. But it cannot be that England and France will be the dupes of these despots.

The Morning Chronicle of Aug. 4 announces, on the authority of a letter from Madrid, that the Spanish Cabinet has claimed the intervention of France, and that the French army was actually passing the Pyrenees. The Sun says—"We are certain the French government will answer as its honor demands, and that it will have the cordial support of England. It is no time for hesitation in this affair. Spain ought to be tranquilized.

Notwithstanding this reported call for foreign aid, on the part of the Spanish Government, all the recent account from Spain represent the affairs of Don Carlos as hopeless.

Poland.—The final judgment of the tribunal at Warsaw for the purpose of trying the actors in the late Polish Revolution, has at length been pronounced. The tribunal was composed partly of Prussian officers, and partly of Polish magistrates, subject to Russian influence. The members of the Revolutionary Council, including Skrzynecki, are condemned to death; but Prince Michael Radzvil, owning to the intercession of the Russian Court, to which he is allied, is not among the number. Only one of the individuals thus sentenced, Miemojowski, is within the reach of the tribunal: the rest are wandering in foreign countries. This gallant officer, though urged by Paskewitch to solicit pardon from the Emperor, refused: when the lieutenant General himself solicited it, stating that the sufferings which Niemojowski had undergone, had impaired his intellect. All who filled public offices before the Revolution, and afterwards took part in it, are also sentenced to death. Some are to be decapitated, and others hanged, and the execution of the young men, who attacked the Belvedere Palace, is to be preceded by mutilation.

MARRIAGES.

In this city, last evening, by Rev. Mr Ripley, Mr John Sargent to Mrs Rhoda Brown.

On Sunday, by the Rev. Mr Streeter, Mr Thomas R. Blaney, of Marblehead, to Miss Mary Ann Cross, of Portland.

Mr Joshua Staples of Portsmouth, N. H., to Miss Charity Elliot.

On Tuesday morning, at King's Chapel, by Rev. F. W. P. Greenwood, Mr William Proctor, Jr. of Philadelphia, to Miss Mary Gardner, daughter of John Kennedy, Esq.

In Northboro' by Rev. Mr Allen, Mr John Carruth to Miss Clavinda Hunt.

At Brattleboro', (Vt.) Mr Isaac C. Pray Jr. editor of the Hartford Pearl, to Miss Sarah Ann Henry, of Amherst, (Mass.)

At Cockerham, England, Aug. 7, William Smith Bird Esq. of Boston, to Elizabeth, daughter of the late William Gardner.

DEATHS.

In this city on Saturday, Mr James Simpson, 23.

At Fort Independence, on Saturday last, Mary Jane, 18, daughter of Dr Brereton of the army.

In Cambridge, on Saturday Evening, Miss Ann Ellery, formerly of Newport, R. I. 79.

In Westboro, on the 13th inst. Charles Parkman Esq. aged 49. On the 2d inst, Henry Sparhawk, 22 recently of Walpole N. H. On the 16th, Mrs Fisher, widow of the late Nathan Fisher Esq. aged 75. On the 8th inst. Mrs Maria Ruggles, wife of Col. Sanford Ruggles, aged 51.

At Utica, (N. Y.) 14th inst, Lieut. Theophilus B. Brown, of the 3d Reg't U. S. Artillery, and Professor of Drawing at West Point, 35.

At Dr Burques' Mines, on the Upper Mississigpi, 15th ult. of cholera, Mr William E. Jones, a passed midshipman of the U. S. Navy, 24.

Deaths in this city last week, 36. Diseases: apoplexy 1, consumption 4, cholera infantum 4, dysentary 5, dropsy on the brain 3, gravel 1, infantile 6, inflammation of the bowels 3, do. of the lungs 1, intemperance 1, lung fever 1, marasmus 1, old age 2, teething 1, unknown 2, stillborn 3.

MISS MARTINEAU'S WORKS.

ALL the writings of this celebrated Lady, as far they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c., for sale by the subscribers at the lowest prices.
Sept. 27 RUSSELL, ODIORNE & CO.

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st, nearly opposite the Mansion House, where he will attend to all operations on the TEETH.
Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

SPECTACLES.

LEFT in the Counting room of the Christian Register, about the first Sept. a pair of hand spectacles, shell and silver mounted. The owner may receive them on calling at 134 Washington Street.
sept 27

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.
He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 cp 1 year

ROBINSON'S Harmony of the Gospels, in Greek; with Newcome's Notes. By E. Robinson D. D.
Also, Stuart's Grammar of the New Testament Dialect.
Just received by RUSSELL, ODIORNE & CO.
sept 20

NEW ENGLAND MAGAZINE.

THE New England Magazine of Sept. is Just Published, by J. T. Buckingham, Congress street, Boston. sept 6

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.
It forms a duodecim

POETRY.

[From the Hartford Pearl.]

MOUNT AUBURN.

Suggested by a visit to that place, Aug. 23d, 1834.

BY MRS. F. H. BROWN.

Oft have I read of solitudes and groves
'Mid crumbling ruins and old Abbey-halls,
Whose ivied base some ancient river laves,
While ghosts and spectres sigh along the walls.
Oft has my fancy seen the beacon light,
Which from some lofty turret dimly shone
On the light form, that 'mid the gloom of night,
Searched the dim mysteries of the place alone.—
And on Westminster gazed, that ancient pile,
Whose statues, monuments, and sculpture rare
Point us to fiends, unholy and most vile,—
The garniture of names emblazoned there;
And 'mid this heraldry of noble birth
I 've paused to shed the warm and gushing tear,
And read inscribed upon the blood-stained earth,
Mary, the Queen of Scots, lies buried here:—
Then from these scenes of Royalty and Guilt,
Disgusted, sickened, I have turned away,
And at the tomb of lowly merit knelt,
And felt the purest bliss of sympathy.
Now stealing on with fond and anxious eye,
Silent and lone, the 'Poets' Corner' near;
Where Milton, Thomson, Watts and Goldsmith lie,
Whose worth and genius claim the kindest tear.

Not such our thoughts, when to the flowery dells
And walks of sweet Mount Auburn we repair;
There, no repulsive show of grandeur dwells—
No dark or bloody deed is sculptured there.
O! it is sweet those mountain paths to range,
To meet the musing stranger in the way,
Pass him in silence—then the scene exchange
For silent lakes, low vales and gardens gay.
The solemn stillness of the vine-clad hills,
The sombre shadows of the woody glades,
Where sleep the Dead, with awe the bosom fills,
And thoughts grow pensive with the deepening shades.
Yonder rests Spurzheim, on a grassy mound
Beneath the model of a Cæsar's tomb,
An oval railing circles it around,
Without a shadow of sepulchral gloom.
The first, fair tenant* of this sacred place
Lies 'neath a simple, love-erected stone,
Where the brief story of her worth we trace,
And that her works of love, on earth, are done.
Here on a hillock, turfed with verdant green,
A broken marble column meets the eyes.
There, tombs and granite pyramids are seen—
Willows and flowers and shrubs around them rise.
Here Art and lovely Nature sweetly blend,
Varied and changeful to the raptured view,
As if the magic of some viewless hand,
With one bold sweep, the scenes together threw.

In some sweet spot like this, O let me lie
When the brief pilgrimage of life is o'er—
Where friends unseen may breathe the tender sigh,
And the cold world disturb my mind no more;
For I have loved the low, embowering shade,
When clustering sorrows have my bosom riven,
There, were my holiest, best devotions paid,
And there, my spirit has communed with Heaven.

* Miss Hannah Adams.

MISCELLANEOUS.

[From the Missionary Herald.]

TIBERIAS—SEA OF GALILEE—WORSHIP IN THE CHURCH.

April 26, 1833. Throughout all Palestine, you meet with little else but the mouldering ruins and fragments of departed greatness. There *was*, but *is not* runs the melancholy narrative. A shivering horror creeps over one, as he traces ruins without a name, and tramples under feet the dust of mighty dead, unknown, "unepitaphed, unsung." Tiberias *has* been, but all that *is* scarce merits a description. Only a small part of the narrow vale between the western hills and the sea of Galilee, is occupied by the modern city. The space enclosed by her rotten walls approaches an oblong parallelogram in shape, and contains perhaps half a square mile; and a large proportion of this confined territory is destitute of buildings. Many of the miserably built huts had recently tumbled down in consequence of the great rains, blocking up the narrow streets, and imparting a melancholy picture of decay and desolation. And yet Tiberias is situated on the margin of one of the most beautiful lakes in the world, and in the bosom of a country surpassed by few in the salubrity of its atmosphere, the fertility of its soil, and the beauty, and even sublimity, of its scenery. Why then, are there no vineyards or olive-yards on the hills? Why do not golden harvests wave in the rich valleys? And why is it that not even a solitary fisher's boat is to be seen on the bosom of that lake, where thousands once floated, and in which, at present, multitudes of the finest fish play in perfect safety? Doubtless the awful curse of God broods over this desolated country; but the instrumental cause is to be found in the iron gripe of Mohammedan despotism.

We visited the celebrated hot sulphur springs, about a mile to the south of the city. There are many of them within a few feet of each other, emitting a sulphurous odor and throwing out strong currents of water, so hot as to be painful to the hand. My thermometer arose instantly to 130, which was its ultimatum, but the water evidently had a much higher temperature. The accommodations for bathing, were so filthy, that we did not partake of this oriental luxury. Ibrahim Pasha, however, has about two hundred men at work erecting a splendid bath. Poor fellows, they are taken from their homes at the point of the bayonet, and labor here for nothing, under the kerbash and the pistol. We bathed in the lake, and found the water clear and uncomfortably cold, and widely differing in its qualities from that sea into which it pours its waters. Although the wind did not blow severely, the waves ran so high and short, as to demand all our skill to keep above them. A little boat might easily be "filled with the waves."

We followed the margin of the lake to the outlet of the Jordan, which is at the extreme south point, and about eight miles from Tiberias. There is a small village on this side of the outlet, and a large one about a mile to the east of it. At some former period a bridge had been thrown across here, a few of whose broken arches are still to be seen. Here an Arab kept a small ferry-boat, (the only one to be found on the lake,) and by its assistance a company of farmers were transporting cattle and horses. The stream is not more than seventy feet wide, but deep and surprizingly rapid.

We lingered long to survey and admire the fair form of nature displayed before us. I have seen and admired the pride of the Atlantic states in my own country, and the wide spreading valleys along the magnificent rivers of the west; but this far surpassed them in beauty; and is unrivalled in the sacred and precious associations of its history. To the south, as far as the eye can reach, stretches the plain of the Jordan, covered in its whole extent with luxuriant barley, wheat, and rye. Not a hillock, fence, nor a shrub, to interrupt the view. The high hills of Bashan and the mountains of Galilee gently recede from each other, holding the beautiful Genesareth in their hands like a broad mirror, in which to survey their august highnesses. Clouds racing across the heavens imparted variety to the coloring and life and animation to the picture. These fleeting shadows could be traced marching rapidly over hill and vale to the north of the lake, where mountain rose behind and above mountain, in beautiful gradation, until the lofty Hermon, wrapping his bald head in a snowy turban, shut in the prospect. Such was the scene which lay before the Great Preacher of righteousness, when he delivered the most interesting and sublime sermon on record; for the mount of Beatitudes, stands a little to the west, and smiles upon nature's paradise below. And who can forget that here is Nain, and Nazareth, and Cana, and Capernaum, Chorazin and Bethsaida, and Tiberias, and the city set upon a hill that cannot be hid; while Tabor, and Hermon, and Bashan guard the sacred spot. It is disgusting to turn from the magnificent works of the Creator, to contemplate the spoliations and vile defacements of feeble man.

The ancient city doubtless extended as far to the south as the Hot Springs. We saw many traces of former habitations; and I counted fourteen handsomely polished granite columns, mostly prostrate. But with such sights the traveller in the Holy Land will soon become familiar. Palestine is one vast city in ruins, and evidently, in former days, contained an immense population.

There are no antiquities exhibited in this place, except the church in which we are encamped. This is the only one in the city, and is likewise the Christian traveller's khan. Our horses occupy an adjoining apartment, and we eat and sleep in the body of the church and as the people assemble every morning to prayers, we are obliged to be up early, roll up our beds, and be ready to receive them. The men smoke their long pipes in the court until the priest comes, while the women in little circles, discuss the news of the day, or lesser matters, as suits their turn. The priest comes, the people stack up their pipes at the door, slip off their shoes, make a low bow to the patron saint as they enter, and standing, (for there are no seats in any of the churches,) patiently wait until it comes their turn to say *amen* to the unintelligible service, when they all disperse. A considerable part of the service consisted in waving smoking censers before the wretched pictures of some pretended saints. The priest was a tall, gaunt figure, far gone in the consumption; and his sepulchral tones echoed through the dark damp chapel, like a voice from the nether world. I could not look upon his wan and sallow visage without distress. He remained to converse with us, but knew nothing, and could impart no information. The chapel was built, as some say, by St Peter himself, on the very spot where our Lord appeared to him after his resurrection. Others, however, ascribe it to the piety of St Helena, as they do almost every thing else. It is undoubtedly very ancient; strongly built—the wall about five feet thick, fifty long, twenty-two wide, and twenty-five high, vaulted with the old Roman arch.

27. Early this morning accompanied Mr Nicolayson to the Jewish synagogues of Tiberias, of which there are two. Connected with the German synagogue are the remains of a library which belonged to the college formerly existing here. There were about eighty German and Polish Jews assembled. In the Spanish synagogue I suppose there were at least one hundred and fifty worshippers. Each had a light colored shawl or cloth thrown over the head, and with book in hand, read or chanted as loud as possible, twisting the body about in all directions with great perseverance. They say this is done to make all their bones praise the Lord, and justify it by the declaration of David) "All my bones shall say," etc. Psalm xxxv, 10. A singular origin for so singular a custom. We took our departure from this interesting spot at 10 o'clock.

BAXTER AND BUNYAN.

From Sir James McIntosh's "History of the Revolution in England."

"Richard Baxter, one of the most acute and learned, as well as pious and exemplary men of his age, was the most celebrated divine of the Presbyterian persuasion. He was so well known for his moderation as well as his general merit, that at the Restoration he was made chaplain to the King, and a bishoprick was offered to him, which he declined, not because he deemed it unlawful, but because it might engage him in severities against the conscientious, and because he was unwilling to give scandal to his brethren by accepting preferment in the hour of their affliction. He joined in the public worship of the Church of England, but preached to a small congregation at Acton, where he soon became the friend of his neighbor, Sir Matthew Hale, who though then a magistrate of great dignity, avoided the society of those who might be supposed to have influence, and from his jealous regard to independence, chose a privacy as simple and frugal as that of the pastor of a persecuted flock. Their leisure was often employed in high reasoning on those sublime subjects of metaphysical philosophy to which they had both been conducted by their theological studies, and which, indeed, few contemplative men of elevated thought have been deterred by the fate of their forerunners from aspiring to comprehend. Honored as he was by such a friendship, esteemed by the most distinguished persons of all persuasions, and consulted by the civil and ecclesiastical authorities in every project of reconciliation and harmony, Baxter was five times in fifteen years dragged from his retirement, and thrown into prison as a malefactor. In 1669, two subservient magistrates, one of whom was steward to the Archbishop of Canterbury, summoned him before them for preaching at a conventicle. Hale, too surely foreknowing the event, could scarcely refrain from tears when he heard of the summons. He was committed for six months, and after the unavailing intercession of his friends with the king, was at length enlarged in consequence of informalities in the commitment. Twice he afterwards escaped by irregularities into which the precipitate zeal of ignorant persecutors had led them. Once when his physicians made oath, that imprisonment would be dangerous to his life, he owed his enlargement to the pity or prudence of Charles II. At last, in the year 1685, he was brought to trial for supposed libels, before Jeffreys, in the Court of King's Bench, where he, whose misfortunes had almost drawn tears down the aged cheeks of Hale, was doomed to undergo the most brutal indignities from Jeffreys.

The history and genius of Bunyan were as much more extraordinary than those of Baxter, as his station and attainments were inferior. He is probably at the head of unlettered men of genius; when other extraordinary men have become famous without education, though depressed by poverty, they were not like him sullied by a vagrant and disreputable occupation. By his trade of a travelling tinker he was from his earliest years placed in the midst of profligacy, and on the verge of dishonesty. He was for a time a private in the parliamentary army, the only military circumstance which was likely to elevate his sentiments and amend his life. Having embraced the opinions of the Baptists he was soon admitted to preach in a community which did not recognize the distinction between the clergy and laity. Within five months after the Restoration he was apprehended under the statute 25 of Elizabeth, and was thrown into prison at Bedford, where he remained for twelve years. The narrative of his life exhibits remarkable specimens of the acuteness and fortitude with which he withstood the threats and snares of the magistrates, clergy and attornies, who beset him, and foiled them in every contest of argument. In the year after his apprehension he made some informal applications for release to the judges of assize, to whom his petition was represented by his wife, who was treated by one of them, Twisden, with brutal insolence. His colleague, Sir Matthew Hale, listened to her with patience and goodness, and with consolatory compassion pointed out to her the only legal means of obtaining redress. In the long years which followed, the time of Bunyan was divided between the manufacture of lace, which he learned in order to support his family, and the composition of those works which have given celebrity to his sufferings. He was at length released, in 1672, by Barlow, Bishop of Lincoln; but not till the timid prelate had received an injunction to that effect from the Lord Chancellor. He availed himself of the indulgence of James II., without trusting it, and died unmolested in the last year of that Prince's government. His Pilgrim's Progress, which at first found readers only amongst those of the Calvinistic persausion, gradually emerged from this narrow circle, and at length rivalled Robinson Crusoe in popularity. His genius subdued the opposite prejudices of Johnson and of Franklin, and his name has been uttered in the same breath with those of Spenser and of Dante.

LONG SUSPENDED ANIMATION RESTORED.

Recently while some boys were bathing in Linlithgow Loch, at a part where the water deepens upwards of fifty feet in the space of a yard or two, one of them, in attempting to swim, got into deep water and went down. His companion immediately ran off to give the alarm; a considerable time elapsed before the body was got out, when it appeared as if the vital spark had fled, the body having been half an hour in the water. The following means were used to restore animation:—Without losing one moment the body was placed by some gentlemen on a sloping bank, the head being nearly eighteen inches higher than the feet, and in this position one of the gentlemen instantly put his hand on the boy's mouth, having the other on the abdomen, and applying his mouth to the nose, commenced blowing with all his might, allowing the water to escape betwixt every blast, which came in great quantities from both nose and mouth, being forced out by the injected air and a slight pressure on the abdomen with the other hand; this operation being repeated for ten or fifteen minutes, with continual rubbing of the legs, arms, abdomen and chest, a draught of air appeared to be inhaled, and in a little time restoration slowly and feebly commenced; warm water and flannels were now got and applied to the feet and body, which appeared to give excruciating pain, the muscles of the face becoming much distorted, followed by the vomitting of considerable quantities of water, writhing and crying histerically; fully an hour and a half elapsed before the boy recovered the use of his eyes which were fixed during the process of resuscitation.—Great praise is due to the two men who, at the risk of their lives, brought the body out of the water, all three having gone down several times before reaching the shore. The boy is recovering slowly.

GERMAN EMIGRANTS.

Yesterday and to-day presented a lively appearance in some of our streets, from the number of emigrants who have arrived at our port within a day or two from Bremen, and are now directing their course towards the west. Their general appearance, added to the fact of their carrying with them most of the implements necessary for their comfort and convenience, and some of them large sums of money, induces us to believe that they will become a valuable acquisition to that section of our country. The German population, generally, are proverbial for their industrious habits, and the talent and enterprise displayed by those who have engaged in mercantile pursuits, the beneficial effects of which our city will long continue to feel, render them a desirable addition to our population.

There is a trait in the character of the German emigrant which always gives him a claim to decided respect—he never enters into the political strifes and petty disputes which agitate the country that offers him an asylum, steadily pursues an honest, straight-forward, hard-working policy, which enables him to rear, clothe and educate his family, and places him in a short time far above the influence of want. German emigrants fertilize and enrich every section of country they occupy, and bring that sterling wealth to a community which cannot be eradicated by temporary changes, because it is founded upon the basis of human labor, guided by intense industry and unwearied application.

Germany, to the man of science and of letters presents an interest possessed by few other countries. Her seminaries of learning are the best in the world, her professors in the different departments are men of established erudition, known wherever learning is respected, and the general diffusion of knowledge which is spread throughout that country must produce a happy influence upon some of the surrounding and less prosperous nations. He who is unacquainted with the beauties and the knowledge concealed in the German language, is deprived of one of the most fruitful sources of information and pleasure, and we are gratified to find this opinion so generally prevalent as to render the study of the German a more important subject in our seminaries and colleges than heretofore.

Balt. Gaz. Aug. 23.

THE IRISH CHURCH.

The following statistical account of the numbers of the various congregations, income, revenue, etc., etc., of the different religions in Ireland, is from an interesting work entitled "Political Christianity."

Wesleyan Methodists—Travelling-preachers, 90; missions, 24; supernumeraries, 35; besides local preachers; members, 25,000; community altogether, say 55,000.

Primitive Wesleyan Methodists—Circuit-preachers, 40; missions, 19; besides local-preachers; members, 16,000; community altogether, say 40,000.

Quakers, Society of Friends—Community, 5,000.

Moravians, United Brethren—Ministers, 9; members in congregation, 500; total community, 1500.

Separatists of all classes, say 5000.

Anabaptists, usually called Baptists—Itinerant ministers, 6; congregations, 12; Scripture-readers, 53; total community, 1000.

Independents—Ministers, 30; Irish Evangelical Societies' Agents 40; Churches, 30; people, 5000.

Cameronians or Covenanters—Ministers, 25; congregations, say 30; community, 16,000.

Scottish Seceders or Primitive Burghers—Ministers, 12; congregations, 12; community, 4000.

Arians, Presbytery of Antrim, Synod of Munster, Remonstrant Synod—Ministers, 60; congregations, 40; community, 16,000.

Seceders, Presbyterian Synod of Ireland—Ministers, 123; congregations, say 140; members under their care and superintendence, 85,000.

Synod of Ulster, or Scottish Church in Ireland—Ministers, 236; licentiates, 50; congregations, 250; nominal community, 400,000.

Roman Catholic Church—Clergy, 5134; besides 1000 regular clergy; parishes 2000; people, 6,000,000.

Church established by Parliamentary enactment—Clergy, 1841; extra curates, supposed 1000; benefices, 1556; people about 600,000.

In all, we have ecclesiastical teachers of the different classes of Presbyterians, and of other denominations, about eight hundred ministers and preachers connected with the Protestant Episcopacy established by law, so far as we can judge, about two thousand eight hundred clergymen beneficed and non-beneficed; and in the Romish Church, of secular and regular clergy, six thousand one hundred and thirty-four:—In all, upwards of nine thousand seven hundred clerical officials, belonging to all sects of religion, among eight millions of people.

Snuff Taking.—Snuff taking is an odd custom. If we came suddenly upon it in a foreign country, it would make us split our sides with laughter. A grave gentlemen takes a casket out of his pocket, puts a finger and thumb in, brings away a pinch of a sort of powder, and then, with the most serious air possible, as if he was doing one of the most important actions of his life, (for even with the most indifferent snuff takers there is a certain look of importance) proceeds to thrust, and keeps thrusting it at his nose; after which, he shakes his head, or his waistcoat, or his nose itself, or all three, in the style of a man who has done his duty, and satisfied the most serious claims of his well-being. It is curious to see the various modes in which people take snuff. Some do it by little fits and starts, and get over the thing quickly. These are epigrammatic snuff takers, who come to the point as fast as possible, and to whom the pungency is every thing. They generally use a sharp and severe snuff, a sort of essence of pin points. Others are all urbanity and polished demeanor; they value the style, as much as the sensation, and offer the box around as much out of dignity as benevolence. Some take snuff irritably, others bashfully, others in a manner as dry as the snuff itself, generally with an economy of the vegetable; others with a luxuriance of gesture, and a lavishness of supply, that announces a moister article, and sheds its superfluous honors over neckcloth and coat. Dr Johnson's was probably a snuff of this kind. He used to take it out of his waiscoat pocket, instead of a box. There is a species of long-armed snuff takers, that perform the operation in a style of potent and elaborate preparation, ending with a sudden activity. But smaller and rounder men sometimes attempt it. He first puts his head on one side, then stretches forth the arm, with pinch in his hand; then brings round his hand, as a snuff taking elephant might his trunk; and finally, shakes snuff, head, and nose together, in a sudden vehemence of convulsion. His eyebrows all the while are lifted up, as if to make the more room for the onset; and when he has ended, he draws himself back to his perpendicular, and generally proclaims the victory he has won over the insipidity of the precious moment, by a sniff, and a great "bah!"—*Leigh Hunt's Journal.*

Anecdote of the Poet Crabbe.—In the Life of Crabbe, recently written and published by his son, it is mentioned that he was quite indifferent to appearances. Being a preacher in the Church of England, he once or twice abruptly shut his sermon in the pulpit, on finding it grow dark, saying, "Upon my word I cannot see; I must give you the rest when we meet again:" or, he would walk into a pew near the window, and stand on a seat and finish his sermon with the most admirable indifference to the remarks of his congregation.

An election mob surrounded his parsonage one day, when he was about to set out to give a vote, of which they fiercely disapproved. Their clamors were furious, and their threats savage; but no persuasion would induce the old man to give way to their violence. He opened his door, saying, "You may kill me if you choose, but nothing, while I live, shall prevent me from doing that which I have promised to do." He entered his carriage and drove off without molestation.

Effects of Industry.—It is stated that when Mr Coke, the celebrated English farmer, took possession of his farm at Holkham, in Norfolk, it was so poor and worn out that it would not even produce grass. He said jocosely, that there was but *one blade of grass* on the whole farm, *for which two rabbits were fighting.* But by labor and skill he has made this farm the most beautiful and productive in all England, and Mr Coke is now one of the richest and most distinguished farmers in the whole country.

A Thing.—Temperance has heretofore been called a "sectarian thing"—and this charge, although nearly obsolete, is truer than it ever was. It may now be called a "sectarian thing" in good earnest; for sects unite in it. It is a Congregational thing, a Presbyterian thing, a Calvinistic Baptist thing, a Freewill Baptist thing, a Methodist thing, an Unitarian thing, an Episcopalian thing, a Quaker thing, a Shaker thing, an Universalist thing, and will be a universal thing."

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Sept 6 School Book Publishers.

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THIS day published by LILLY, WAIT & Co. the Quarterly Review, No. CII.

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AMERICAN MAGAZINE.

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Sept 6

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July 26.

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Advertisement to the Second Edition.

The Recollections were originally printed in the Christian Register, and were republished in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it.

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aug 30

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